The Universalist Leader

Boston and Chicago

April 25, 1925

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The Optimism of the Christian

A TRUE religion will be optimistic. It will end in a radiant and joyous vision of the meaning of life. But it will not begin with that, will not give us that for nothing. The radiant and joyous vision will not come to us through listening to arguments, through proving that there is more happiness than misery in the world, through shutting our eyes to the dark side of things and looking only at the bright, through crying "Peace, peace," when there is no peace, nor by any of the cheap and shallow devices on which mere verbal optimism is made to rest. We must win our optimism at the sword's point. We must pay the price. We must go through the "Dark Valley" and not listen to the man who thinks he knows of a way round. At certain stages of the journey we shall see the whole creation, as St. Paul did, groaning and travailing together in pain until now; and only at the last stage, when loyalty has stood the test, shall we see this world of suffering and death delivered, by redeeming love, into the glorious liberty of the children of God.

L. P. Jacks, in "Religious Perplexities."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897). and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THE COMING OF THE LORD GOD

"NOT by might nor by power, but by my spirit, saith the Lord of Hosts."

Just what the writer meant by these words, we do not know, but to us they mean that the consciousness of the Lord God comes to us in quiet, simple ways when powerful arguments go on past and leave us unmoved.

One of the simple ways may be watching the coming of the spring and giving its subtle influences a chance to penetrate our minds.

A surprising thing about the spring is the amount of beauty which suddenly stands revealed in the most unlikely places, in ugly streets and dingy back yards, on trees we pass usually without notice, and weeds we despise.

And just a little way farther, usually, there are spots where it is not a question of eliminating what is distracting so as to catch the crumbs, but where a veritable feast of beauty awaits us.

There are not many in a country as large as ours who do not have an opportunity to see at least a little something of the magic and the mystery of the coming of the springtime. But there are many of us upon whom the great spectacle makes little impression because of the lives we lead. We refer especially to so-called religious people, hurried or worried, anxious or driven, taking little time for religion or taking much time and using it for "might" or "power," discipline or creed.

Our own experiences in the past should have given us a different technique. In the few periods, days or minutes, when we have not grasped for life so fiercely it has come to us most abundantly. As we look back we find that our best times have been those when we have stopped between our rushes and waited—listened—looked about us, meditated a bit. There seem to be forces which make for confidence, peace, joy—outside ourselves, or inside ourselves, we know not, and for our purpose now care not—available always, but powerless to bless us because of the barriers we build daily against them. The fierceness of living, its thrilling competitions, the busyness of church life, even the accuracy of our professions of faith, do not seem to have given us the deeper satisfactions.

We live in the mightiest of nations, participate in stupendous events, work tirelessly in the best of causes, and yet are conscious of discontent.

Then all at once, into the winter of our discontent steals the springtime, gently, quietly, without the slightest haste, bathing city and country in beauty, and blessing all of us with the hope and promise of good things to come.

We ought to see more of it. Perhaps if we paused and looked about us we would.

Perhaps we would find out what is meant by the "might" and the "power" and the "spirit," and the "Lord of Hosts."

* *

A LATER PAUL REVERE

OUR article on "Following the Trail of Paul Revere" induced a friend to send us an editorial from the *Boston Herald* of April 12 on "A Later Paul Revere."

This editorial, admirably written, tells the story of two brothers, grandsons of Paul Revere of the Revolution. One was Edward H. Revere, a surgeon in the Union Army, who went to the most dangerous points on the battlefield and finally was shot through the heart at Antietam.

The other, Paul Joseph Revere, but called simply Paul Revere, was a member of the famous class of '52 at Harvard University, was taken prisoner at Balls Bluff, marched to Richmond, and made one of the thirteen victims of the South's answer to the North's threat to hang as pirates Southern offenders against the laws of war captured on the high seas. Released after the most drastic treatment, he rested only a few weeks and then hurried back to the front, and served until he died in action at Gettysburg.

His name is on the monument to the 20th Massachusetts Infantry at Gettysburg, but few outside the circle of kinsmen know that such a man ever lived.

The *Boston Herald* has rendered a service in telling us the story of these grandsons of Paul Revere.

They remind us of a great company of young men whose service and sacrifice have ennobled life. They encourage us to believe that worthy sons may come from heroic sires.

They give us confidence that as successive emergencies arise, new men will be raised up to meet them.

And if it saddens us to think how soon the shadows of oblivion begin to gather around men as noble as these two brothers—we take heart in the thought that they did not do it for glory, and that possibly there are more imperishable records than those our poor pens indite.

The *Herald* editorial at least reminds us that it is a sacred duty to pause between our celebrations at Lexington and Bunker Hill and prepare for the commemoration on May 30 of the gallant young fellows of the sixties—both those whose victory gave us the Union and those whose defeat helped reveal the richness of our resources in heroic manhood.

* *

ANOTHER SARGENT PASSES ON

GREAT artists may not have much to do with churches, but they are powerful allies of religion.

They see things to which many of us are blind, and make us who study their work see also. They broaden our conceptions of beauty. They refine taste. They quicken the imagination. None of these things is unrelated to the distinctive work of churches. Many of us are sure that that work would be advanced if we paid more attention to the things with which great artists deal.

So we feel a sense of great loss in the death of John Singer Sargent, and in the thought that this skilful, honest, fearless workman has laid down his brush for the last time.

In the Universalist Church we always have been especially interested in him because he came from that same Sargent family which welcomed to Cape Ann John Murray, "pioneer preacher of Universalism in the Western world, from whose labors sprang the Universalist Church in the United States."

And Judith Sargent, daughter of John Murray's friend, became John Murray's wife.

In the work of restoration of the Sargent-Murray-Gilman House at Gloucester, the late Levi Powers and his associates received from John Singer Sargent unfailing sympathy and help.

Characteristic though this was, it was but an incident in the life of a man who became a world figure and enriched life for all. His fellow artists in the Academy of Design characterized his work as follows:

> The Council of the National Academy of Design feels in the death of John Singer Sargent a sense of loss to art that can not be expressed in words.
>
> The sudden removal of the greatest figure in nineteenth and twentieth century art is rather bewildering to many of us who can hardly imagine an art world without John Singer Sargent. He had impressed his personality upon his work in so many ways and always with such supreme authority that he had created a class for himself, becoming not only its central but its unique figure.
>
> He set his seal most deeply and most broadly in the portrait, and to have been painted by him added distinction to the most distinguished. In his mural paintings in the Boston Public Library he showed himself as original, intensely personal and powerful in a field which had known such giants as Michelangelo and Raphael among its illustrators, and when he turned from his portraits and his mural panels to work of minor size, though hardly of less beauty, he was astonishing as recorder in his swift, sure and most graphic impressions of nature. Figures in low toned interiors or against brilliant sunlit architecture, animals, plants, seas or clouds, in short, facts which he set down unerringly and presented with a selective originality that was all his own.
>
> His personal character was admirable in its generosity, and he was modest and retiring almost to a fault, and one may call him fortunate to the end as passing in the plenitude of his powers.

Christians who believe with Paul that we ought to sing and pray and teach with the spirit and with the understanding will rejoice in Sargent's own conception of art as described by Joseph Pennell the etcher:

> "He once said to me, 'If Michelangelo and Rembrandt and Velasquez were right, then the Futurists and Post-Impressionists are wrong. And I'd just as soon be wrong with Michelangelo. You can tell what Rembrandt meant when he painted a portrait, but you can't tell how he does it. Wth the Futurists you can tell how they do it, but I'm damned if you can tell what they mean.' "

He lived much abroad, and in a little English churchyard he has been buried, but he kept his American citizenship and his love of his country. Her stamp was upon all his work. To the common treasure he contributed something bred in him here. That the world claims him and honors him does not impoverish us as Americans. It enriches us.

* *

THE CHIEF ISSUE

THE thirty-seventh annual Convention of the Young People's Christian Union of the Universalist Church will be held in the Church of Our Father, Detroit, from Wednesday, July 15, to Sunday, July 19, inclusive.

The April 10 issue of *Onward* is devoted to articles upon this Convention, from Dr. Adams, pastor of the Detroit church, Ellsworth C. Reamon, national president, John Hill, local president, Carl Olson, chairman of the Detroit Publicity Committee, and Everett Linnekin, chairman of the Recreation Committee.

The delights of the journey by land and by water, the significance of "Dynamic Detroit," one of the fastest growing cities on the continent, the welcome which the young people of Detroit have prepared, and the importance of the Convention itself, are set forth clearly and exuberantly.

Mr. Reamon tells us that among those who will speak are Dr. Shutter, Dr. Lowe, "Uncle Walt" Macpherson of Joliet, and perhaps Dr. Walter T. Judd of the Student Volunteer Movement. Ruth Owens will be in charge of a consecration service, which is not left to follow along after other more important things, but which is put in the forefront.

"As I conceive it," says Mr. Reamon, "the chief issue of this Convention will be to find in what way the Y. P. C. U. may become an active instrument in the upward climb of civilization. As a matter of course we will have the minor issues pertaining to our organization. We must not neglect our machine. But after that is done it remains for us to find the use to which this machine is to be put. In arranging the program we are keeping this thought in mind.

We hope to bring speakers to Detroit who will interpret not only tfie signs of the times but who will point the way for us. Herein lies the meaning of any convention. There will be 'friendship groups,' a new feature, and instruction in practical leadership. We hope to send every delegate away filled with inspiration to live nobly and better prepared to help others do the same. The call is: 'On to Detroit!' "

We do not recall a better statement of the ideal which should be held up before conventions, individual churches, missionary societies, religious journals and everything else connected with organized religion.

The attempt is being made to put this convention of our Young People on a higher plane. All of us should co-operate.

"The chief issue of this convention will be to find in what way the Y. P. C. U. may become an active instrument in the upward climb of civilization."

It may well be made the chief issue for all of us.

* *

A MAJOR DELUSION

IN the correspondence coming to the office, in contributions to the *Universalist Leader*, in addresses made at Universalist gatherings throughout the country, there appear frequently references, now serious, now humorous, to "the Boston crowd running things in our denomination." Several assumptions underlie this reference. One is that the Boston crowd is New England born and bred and not capable of understanding the rest of the country. Another is that they are more or less bureaucratic, autocratic and aristocratic. The third is that things would be much better off if we could have another crowd at the helm.

All this has gone on since "a time when the mind of man runneth not to the contrary."

We saw some of this Boston crowd at a little assembly the other day and looked them over casually. In the group there was a General Superintendent who came from northern New York, a General Secretary who was raised and educated in Ohio, and an editor raised in New York who has taught in Kansas and who has lived for twenty-five years in Washington. There was a treasurer in the company and a business manager who was born in New England, but not in Boston.

Going over the records we find that the Boston crowd has been made up in just this way ever since we have had a Boston crowd. It might be a more intelligent and efficient crowd if it were New England born and raised, but it isn't.

Unfortunately it is necessary to have some physical habitation for any task that is to be administered upon this earth. If our denominational headquarters were not in Boston they would have to be somewhere else. We don't say that it may not be wise some time to move them, but we are sure that soon after moving it would be "that New York crowd," "that Chicago crowd," "that Washington crowd."

In the second place, in any project which is worth while it is necessary to have somebody leading, suggesting and directing. We never have gone far as a denomination in directing, and obedience to an order among Universalists is purely voluntary. The order has to be made very broad if a denominational official expects obedience. What our leaders have accomplished has been along the lines of inspiration, suggestion and brotherly co-operation.

It always is fair to raise the question as to whether leadership is wise and efficient. It is not fair to ridicule, lampoon or deride leadership because it is forced to have its office in a particular place which we think is not as modest, as well-informed or as desirable as the place in which we live.

Let the joking go on about Boston, about San Francisco, about Washington, and every other city. Let local and sectarian rivalries continue to relieve the tedium of dull conventions and give space and variety to weary debates, but let us not get serious about there being any such thing as a Boston crowd determined willy-nilly to run things.

So far as the present Boston crowd is concerned, as we have come to know it, understand better the problems that it is facing and the burdens that it is bearing, both personal and denominational, we are convinced that the denomination faces the problem of inducing some of these men to go on with denominational work rather than the problem of some way or other hoisting them out of their jobs and replacing them with others.

* *

A METHODIST LAYMAN HELPS

A FEW weeks ago an ex-president of the national organization of one of the largest denominations said: "You Universalists certainly started something at your laymen's dinner in New York. If you go through with it, religious America will sit up and take notice."

The other day one of the leading Methodist laymen of the Middle West declared that there had been nothing so thrilling since the time of the Wesleys.

To-day's mail brings the following letter from a prominent layman of the Pacific Coast:

> I have been a subscriber to the *Universalist Leader* for a number of years, and I count each issue among my choicest reading, and, furthermore, I think it is getting better with every issue. I have been much interested in the Laymen's Movement of the Universalist Church. While I am of the Methodist faith, I have for many years been interested in interdenominational work. I heartily agree with Arthur Nash when he said in his New York speech that the curse of the world to-day is "denominational cussedness" instead of denominational consciousness.
>
> I have always felt that the Universalist Church was a "lazy church," especially on the part of the laymen, and I am happy indeed to see the Five Year Program under way and the laymen of your Church taking such an active interest. I want to encourage them, and if you will accept the small mite from me, I am happy to attach hereto check to your order for fifty dollars, which I will be glad if you will turn to the treasurer, with the promise that a check for similar amount will be forthcoming each year as your drive continues.
>
> I know with yourself and Rev. John Lowe and Mr. Arthur Nash at the head of the Five Year Program it will be a success. I pray God's blessing on you and every member interested.
>
> Very sincerely yours,
>
> ——— ———.

H. M.

Eastern Massachusetts Ministers Meet

SIXTY Universalist ministers of Eastern Massachusetts met at Cottrell's restaurant, Boston, Easter Monday, April 13, as guests of the National Laymen's Committee of the Universalist Church, to discuss the Five Year Program.

With an earnestness and determination which could not be mistaken, but in clear, cool, measured words, representative laymen said repeatedly that *this Five Year Program is going over.*

The most significant statements of the meeting were that "more churches and stronger churches are getting back of the program daily," and "already we are more than a quarter of the way through."

The one big obstacle to success, which the meeting was called to remove, was declared to be the failure of some ministers and some churches to respond to letters or make it possible for laymen to meet their boards of trustees.

In reply to a question raised by Mr. Merrill of Marlboro, Mr. Arthur Pinkham, state chairman for Massachusetts, said: "If you will keep in touch with headquarters and arrange a date for us, some strong, capable man will come out to your parish, go over your situation with you, and perhaps make suggestions of help. At least parishes which find the problem difficult will be cheered by the feeling that some one else is interested in the difficulties, and that the denomination as a whole is anxious to help solve them." Not only what Mr. Pinkham said, but the friendly, confident way in which he said it made a deep impression.

The spirit of the meeting was admirable. The efficiency of all the laymen present, their brotherly spirit, their faith, and the broad view they took of denominational problems were appreciated by the ministers. Dr. Tomlinson in his powerful speech pointed out the unusual situation which had developed —"laymen standing up and pleading with the assembled ministers to fall in behind the projects of the Church."

Judge Robert W. Hill, who presided at the beginning, introduced Dr. Frederic W. Perkins of Lynn as the first speaker. His parish had just accepted a quota of over three thousand dollars a year.

Dr. Perkins said: "I believe in all the items of the Five Year Program. If I did not believe in them, I'd get behind them with all my power because of what they mean to the denomination in general and to ministers in particular."

He then described the attitude of his church toward denominational quotas twenty years ago. At his first interview with his board, when asked what he desired, he had said: "I begin this pastorate with one assumption, that this church which stands for so much in our history will always meet its regular denominational quotas." In reply the treasurer had said: "Mr. Perkins, if the minister wants it done, it will be done." All through the years the church has met all of these obligations. But Dr. Perkins pointed out that there had come a striking contrast in the attitude of the parish. He said: "A week ago Sunday night our board of trustees had a meeting. Before the meeting adjourned Mr. Pinkham, who has been a member of that board for nineteen years, said: 'I want to bring before this board the Five Year Program of the Universalist Church. I want to tell my story.'

"At that meeting the minister of the church sat back in his chair and watched Arthur Pinkham carry the banner. The leadership had passed to the laymen.

"God be praised that the laymen now are going to take responsibility. Let no minister think that it is going to lessen his importance or leadership. When Arthur Pinkham took the chairmanship for Massachusetts the first thing he did was to ask for an entire evening with me. He went to the bottom of things. He went into Boston and got answers to questions I could not answer. I can see one type of minister who is going to suffer. He is the minister who thinks of himself as a parish chore boy, and who sees that when his chores are taken away he will have no job.

"The increased self-respect of the laymen will give them greater respect for the church and the minister.

"The contrast between the old attitude and the new is this: What they have been saying is, 'We will do this if you want us to do it.' What they now say is, 'This is what we are going to do and we want your help as minister in putting it across.'

"Instead of the men of the First Church waiting for the minister to lead them, the minister could not stop them if he were fool enough to try."

Dr. Perkins as always was most effective.

Victor Friend, chairman of the Special Gifts Committee, described the beginning of the campaign. "If any minister," he said, "finds himself standing in the way of a program so full of hope and promise for the Church he should get down on his knees and pray for light."

Judge Hill stated the object of the meeting. He said that "responses have been favorable from most ministers" to all requests the National Laymen's Committee have made, but "some ministers apparently are suffering from writer's cramp," one even "ignoring twenty letters."

Judge Hill showed plainly that the present campaign is in obedience to the commands of the Providence Convention, that there was no other way for the Board of Trustees to carry out those commands, that the Board had exhibited intelligence and courage. He described the ideals of the laymen as simple ideals, and their plans as simple plans. They have no desire to usurp the prerogatives of the ministers. They want to look up to the ministers more and more as spiritual authorities and leaders. They want to set the ministers free to do their true work better. As for new machinery, the laymen want to keep the organization simple, as small as possible, but as efficient as it can be made. "We want to see," he went on, "what we can do before the Syracuse Convention to carry out the commands of the Providence Convention and the Board of Trustees. We want to train our Universalist laymen to take care of the business of the Church as they take care of

their own, to bring to the service of the Church the same fidelity and enthusiasm that they give to clubs and other organizations."

Judge Hill made plain the conviction of his committee. "There is a way out for every church," he said. "Not a church can be excused from participating in this campaign. If it seems too weak, our plan is to sit in with you and find the way to make it strong."

And we hold, he added, that "the Universalist Church never can spread its gospel until it becomes united on denominational projects."

Dr. John Smith Lowe spoke briefly on the origin of the Laymen's Movement. He pointed out the significant fact that study of the Five Year Program and of the denominational situation soon carried the laymen into a fundamental inquiry—the status of the local church. "They saw at once," said Dr. Lowe, "that their great task everywhere was to arouse laymen to the support of local churches, make weak churches strong, and strong churches stronger.

"At a recent state conference of laymen in the Mid West, in company with Judge Hill I met one of our upstanding men who had previously written in that he could not serve on the National Laymen's Committee in support of the Five Year Program as a whole, because he did not believe in two items in it.

"We wrote him a letter in which we made an appeal like this: 'You may recall that back in the days when our Colonial forefathers were trying to give birth to this republic, by framing and adopting a Declaration of Independence, the statement drawn up became temporarily deadlocked. Some would not sign it because they did not like certain things in it. Others would not sign because there were certain things left out of it they believed ought to be in it. One of the leaders finally saved the day by getting them all to attach their signatures to it, on the ground that it was their duty, under the circumstances, to accept the best that was obtainable rather than lose the whole cause of liberty by holding out for something better that was at the time unobtainable.

" 'Now, then, we are asking you to come clear through and speak and work for the Five Year Program as a whole in the spirit of the men who rose above their objections to certain phases of the proposed Declaration of Independence and signed the document that created the great nation they bequeathed to us.'

"When we met at this state meeting he had not given his answer. At last near the end it was time for him to give it. We listened with bated breath as he stood and inspired us with this utterance: 'I said I couldn't support the Five Year Program as a whole because I do not believe in two items in it. I have thought it over. I have changed my mind. I still do not believe in these two parts of the project, but I am for my Church. The Five Year Program is the program of my Church. We are irretrievably committed to it. I am going to support it, all of it, every part of it, because it is the program of my Church and I am bound to help make the program of my Church a success.' He then was elected state chairman for his state.

"Did this thoughtful layman stultify his conscience? Did he compromise his sense of honor? Instead, he carried conscience and honor to the lofty height where they take on the quality of sublime consecration.

"Is there a minister in our denomination who can honestly hold out another hour against the Five Year Program in the face of this noble example set by a layman?"

Dr. Lowe paid a high tribute to Judge Hill and added: "I feel my heart and soul free of a lot of chores I ought never to have had to do, because of the work of the laymen. I can give more attention to my true work." He closed by reading the telegram from the Rev. B. G. Carpenter of Peoria, Ill., published last week in the *Universalist Leader*, in which announcement was made of 128 new members taken into the Peoria church at Easter, and said: "This church now takes its place as the largest in our denomination and as one of the greatest in America."

Frank A. Dewick, chairman of the Publicity Committee, made a witty and forceful address in which he alternately laid on the rod of correction and applied the healing salve of fun. He said frankly that he thought the Universalist ministers had had one of the hardest jobs he knew of anywhere. If some of them were not enthusiastic about the Five Year Program, it might well be because they doubted their constituency—that is the laymen. He urged the ministers not to throw monkey wrenches in the machinery, but to put oil on it. "We want you to pull with us, and we want to pull with you, and we don't want anybody to rock the boat."

Mr. Dewick told with great effect how sincerely he had opposed the Washington church project until he had looked into it, and studied it in all its bearings, and how strongly he now was for it. "As you study the details of the Five Year Program," he added, "I believe you will more and more favor the whole program."

Speaking of the ministers who have not come forward Judge Hill said: "The thing I beg of these men in all sincerity is to give us a chance to sit down with them and their boards and talk it over. Is that too much? Is that an unreasonable request to make of Universalists?"

Judge Hill then turned the meeting over to Arthur Pinkham, Massachusetts chairman, and president of the National City Bank of Lynn. "We have had our hard times in Lynn," Mr. Pinkham said. "The shoe business has had its ups and downs. We have never felt that that is any reason why we should lie down and quit. I believe if you men who are up against hard financial situations will give us a chance we can sit down and talk with you and give you a good deal of help. With us there has never been any question about whether we would accept denominational quotas. We assumed that. The only question that ever came up was how we would meet our obligations."

Mr. Pinkham then described a letter sent out by a member of the Lynn board asking a group of people, in addition to all they are giving for "parish support" and "parish responsibilities" (outside causes), to agree to give a sum for five years which would in a way underwrite the denominational quota.

The sense of honor felt by the Lynn board, their largeness of view, were clearly revealed in his modest, unassuming statements, and won the hearty admiration of all present.

Dr. Tomlinson of Worcester rose to new oratorical heights. He was in fact deeply stirred. "It has touched my heart," he said, "to see these busy laymen come here and exhort us ministers. They have done it well. They have put things on a high plane and appealed to high motives. I do not speak as an official, but as a hard-working pastor. There is not a minister I can't feel for. It is no more of a job to raise $200 a year in a small church than $2,100 in ours. It is not easy for Dr. Perkins or me any more than for the ministers of small churches."

Dr. Tomlinson referred to the cable sent by the Providence Convention to the workers in Japan, "We are back of you." "What does that mean?" he asked. "Can we give meaning to it?" He described the churches of Washington as practically all backed by their denominations. "We are sending a prominent man from Worcester to Washington," he added. "Does he cut off his subscription to our church? He does not. He has to give to Washington while he is there with this in mind. It is the same with thousands of others.

"When you think of the Five Year Program, think of Richards of Florida, of Ruggles of Oakland, and men like that. The Five Year Program carries all of our Home Missionary projects."

The regular program ran to four o'clock. It was as effective a presentation of the Five Year Program as has been made. The meeting did not develop, as intended by Judge Hill, into one of discussion. There was little opportunity to ask questions. Judge Hill and Mr. Pinkham both regretted this.

Mr. Merrill of Marlboro, Mr. Ball of Winter Hill, Mr. Haynes of Lowell, Mr. Raspe of Cambridge, Dr. Tenney of Southbridge and Mr. Robbins of Lawrence, president of the Massachusetts Convention, were among those who asked questions and contributed to the discussion.

Dr. Tenney brought out the fact that the small amounts apportioned to small churches meant less to the General Convention than to the churches themselves. The effect on them of falling into line and raising the money would be to quicken them in all departments of their work.

Cruising Cross Country

XVI The Challenge of Life

John van Schaick, Jr.

"THE Challenge of Life" is the title of a book of 102 pages by L. P. Jacks, the principal of Manchester College, England, and the editor of the *Hibbert Journal*.

It consists of three lectures which Dr. Jacks delivered in this country last year and rewrote as the Hibbert Lectures for 1924.

The book is published by the Doran Company and is sold at $1.25.

Instead of turning this book over to our Literary Editor, and instead of cruising in Pullman cars or on ordinary levels this week, I feel impelled to ask my readers to cruise with me in the bracing and strengthening pages of this wonderful little book.

The subjects of the three lectures are "The Challenge to the Individual," "The Challenge to Society" and "The Challenge to Labor."

One of the most cheering signs of the times is the widespread interest which is taken in a man like Dr. Jacks and in the large sale which his books are having.

In this book he starts out by telling us that the alleviation of misery stands for all time among the noblest objects of human endeavor, but that we must be on our guard lest in alleviating misery we remove difficulty, "which is not good without many qualifications."

In all of our work for distressed families, for example, we must not remove the incentives to self-support and self-help.

It is just as important "to provide incentives for tackling difficulty" as it is to dedicate ourselves to alleviating misery.

There is nothing new about this, but it is not the thing that we usually hear. Those who object to a work of alleviating misery do so on the ground that such work is a palliative and that to make our lives count we should dedicate them to reforming the social system. "Not charity but justice, not alms but opportunity," is their cry. Jacks does not oppose either of these methods of work except as they seem to give us a reason for evading something more fundamental. He says that the real thing we need to do is to "tackle difficulty," "preach the gospel of tackling difficulty," "provide incentives to people to tackle difficulty."

In the midst of much of the thought of to-day Dr. Jacks' philosophy of life comes like a breath of mountain air. It is cold, bracing, invigorating. There is scant comfort in it for the man who wants to settle down and have an easy time. There is no refuge for the Sybarites. There is no backing to be found here even for some of the teachers we have been inclined to praise—the apostles of sweetness and light, health, prosperity, plenty, and happiness. It is not that Dr. Jacks objects to these things, but he combats the doctrine that they are the things to be striven for as the objects and ends of life.

Here is an illustration of the philosophy which he sets forth: "The more we learn of the nature of man and of the universe which gives him lodging, the more evident it becomes that man's business on this planet, his part as an actor in the scheme of things, is *difficult*—easy, no doubt, in many a detail, but difficult in the grand outlines and issues, easy in many an interlude, but difficult in the main plot of the drama and in the concatenation of the acts, of which the last is death. Children play on the fringes of it, but child's play is not the business in hand. Nor does

the plot grow easier as it thickens, and advances to the point where the last enemy lies ambushed. At every stage of the advance there is a deeper urgency in the call to play the man and to make ready for the final encounter. This is no *game* that man is playing. The words of Cromwell, written on the day before the battle of Dunbar, when he was hemmed in by superior forces and in a precarious position, might be taken as a motto for human life in general, for the whole business of man on this planet—'We are upon an engagement very difficult.' "

There is something in this race of ours to which such a doctrine makes an appeal.

The average boy and girl, the average man and woman, would like to be connected with things that are worth while. The dream of youth is for the heroic. Jacks makes us see that all of life rightly lived is heroic.

In all of our literature I do not know a finer characterization of the thing that the race has been doing for millions of years than the following:

"Everything of value the human race has achieved since man began his stormy pilgrimage on the earth bears witness to this (that we are on an engagement very difficult). Man's history, in respect at least of all that does him credit, is the record of difficulties conquered, and beyond the point to which history carries us back there lies a vastly longer period in which the human race was holding its own, or slowly fighting its way forward against fearful odds. Every step in the advance that man has made has taxed his resources to the uttermost; and it must never be forgotten that the most difficult steps were accomplished before democracy was thought of or the ballot-box invented. To detach himself from his brute ancestors, to invent his earliest tools, to learn the primitive arts, to lay the rough foundations of civilized life and then to carry it on stage by stage to the point it has now reached—these, one and all, represent titanic achievements, which only a race of heroic fiber could have accomplished. What all this has cost in suffering, in courage, in endurance, in ingenuity, in patient wisdom, baffles the imagination to conceive. I doubt if there was ever a point in the history of mankind of which it could be said that the chances of a further advance were, then and there, in man's favor. From the very first he has been 'upon an engagement very difficult,' in which the odds, humanly considered, were against him.

"I see no prospect at all that these conditions will be essentially altered in the future. The form of the difficulty will doubtless change, but the difficulty itself will remain. To the end of the chapter man will have to go on, not only fighting a battle, but fighting a battle against adversaries that seem to overmatch him—David against Goliath of Gath. His doom, or rather his splendid destiny, is to be forever attempting the seemingly impossible. At this moment, for example, he is being challenged to create international order out of the prevailing chaos. It looks impossible. The omens are unfavorable, the wiseacres are shaking their heads, and the soothsayers are declaring that it can not be done. It is for man to defy them. The fathers who begat him have many a time done the like."

Our thought goes back through all the centuries of recorded history to that "vastly larger period" when the race seemed at a standstill, "holding its own," or, taking new courage, was "fighting its way forward against fearful odds." The odds most of the time, humanly considered, have been against us, and yet we have pushed on. Only a race of heroic fiber could have pushed on. We are a part of one of the most sublime processes conceivable. The whole thing is going on now. These ordinary, prosaic, humdrum lives of ours are attached to something that is indescribably beautiful and heroic. The challenge to us is to push ahead if we happen to be placed in a period of temporary set-back, to resist that set-back. If we find millions of our comrades turning squarely around, we are to push on against them even if they stick their darts and spears in us.

Then Dr. Jacks goes on and tells us that the times when we give a good account of ourselves are the times of hardship, that man is ill adapted for leading an easy life, that we defraud him "at the core of his being" when he has an easy life in which suffering plays no part.

"It behooves the Son of man to suffer many things that he may enter into his glory."

All of us, Dr. Jacks thinks, are dominated by a false idea which is deeply imbedded in the thought of our day—that we have a right to an easy life, that life ought not to be difficult, that in so far as it is difficult we are defrauded and have a grievance, that the way of progress is to make things easy all around.

He takes up modern literature, decidedly unheroic, and contrasts it with the heroic in Homer and in the Bible. "The heroic literatures are not gloomy and grim; they ring with joy, but with a joy that has its roots in valor and is often extracted from pain, the joy of the strong man armed."

We do not produce heroic literature, but we produce "the anti-heroic—fatal to the birth, nurture and education of heroes."

Now what does he mean? He means that much of the literature of social reform is based on the idea that we ought to make life safe, happy, pleasant, prosperous.

"Much that now passes as social reform," he says, "is simply the extension to society of the principle of safeguards, which when adopted by any individual as a rule of life makes a poltroon of him and could have no other effect if applied to society at large."

Not that social reformers lack heroism. They are among the few who possess it, but the Utopias they argue for are decidedly non-heroic.

Some of the men leading safety-first campaigns in our cities are actuated by the noblest of motives. They want to save children from being crushed by trucks. They endure pain, fatigue, misunderstanding, in pursuit of their object. The end they seek, safe streets, is a good one. The philosophy, however, which they put over, that safety first is a virtue, is a false philosophy. It means, when analyzed, "Save your own skin first."

From some of the reformers, laboring men get the idea that labor is an evil, and that the supreme

good is to get where they may help divide the surplus of the race, stop work and have a good time. That to Jacks is "a fool's paradise" for rich or poor.

Speaking of the Gospels as heroic literature, he says that nowhere in them does he find "the slightest indication of a good time coming, either for the individual or the race, when by the adoption of an appropriate system (either of theology or economics) cross-bearing will be done away and lotus-eating take its place; when something will be given for nothing; when the needs of man will be satisfied with four hours' work a day so that he may be happy for the rest of it, with money in his purse to make all smooth." "Nowhere," he goes on, "do I find the Kingdom of Heaven represented as a state that can be wrought into existence by a process so simple and easy as that of majority voting. . . . short hours, high wages, automatic altruism, a perfect system of democracy, or a theology in which all problems are solved and everything reconciled." Nor is it coming through social reforms, whose "certain effect would be to throw the highest part of man out of work."

There is not the slightest desire, apparently, on Dr. Jacks' part, to slow us up in our social reforms—although there is an immense amount of folly committed in that name—but his object is to make us realize that even if we get the best of the things we now see and work for, we will not be through. And this is salutary for us. Pinning our hopes on a warless world as we do, working for it with all our might, we unconsciously get ourselves into a frame of mind where it has to come at once or everything is going to the bad. Many a good man is sad and hopeless today because his good project has not been accomplished. If he catches the spirit of Jacks' philosophy, he will realize that he may have to die without seeing it accomplished, and yet it may be farther along because he has lived and done his part.

Jacks applies his thought to the question of belief in God. We have been accustomed to saying, and I have said it myself within a week, that "though the existence of God is not demonstrable by positive proof, it is nevertheless beset with fewer difficulties than its opposite and reasonable on that account."

But Jacks says: "On the score of ease and difficulty there is in sober truth little to choose between the hypothesis of God's existence and its contrary. Both are immensely difficult. Even if the affirmative hypothesis has a trifle of ease to its credit, it does not amount to much, the immense difficulty of belief in God remains—remains to discourage the timid and feeble but to assure the valiant that he is on the right track, the strait and narrow road which leads to life."

We have time and space for only a few words about the second and third lectures.

The challenge of life to the individual is for individual action on the heroic level, and the challenge to society is for group action on the heroic level—impossible of course if the individuals making up the group are unheroic.

The action of masses of men, however, can not be understood as the mere sum total of the action of individual units making up the mass.

Mass action has qualities of its own. The larger the mass, the greater the difference becomes between it and individual action. Individual units may be heroes but mass action cowardly.

Democracy has produced mass action, but has not produced the morality by which it is to be governed. We are quite content to say that the action of a nation may be or has to be on a lower plane than the action of the individual. Jacks says that the morality of mass action must be the highest morality known to man, or "it will fail of its purpose and come to nothing."

Groups are not yet meeting the challenge, but that does not affect the validity of the challenge. Governments, Trades Unions, industrial trusts, Churches too often also, are out to protect their own vested interests, "to protect them if need be at the expense of other interests, but to protect them first and foremost."

"The great experiment of the League of Nations, designed to bring order out of international chaos, must be based on risk and self-renunciation all around. It calls for the heroic in the mass action of nations. Give it up if nations are incapable of sacrifices for the common good. Jacks does not believe that they are incapable. One of the great adventures for which we are created is to make nations heroic.

If we think that we are made for ease and comfort, a good time, we may sink down in despair before the picture of life which Dr. Jacks gives us. We are not made for happiness. We are made for long marches, hunger, thirst, fatigue, burden-bearing, difficult exploits, dangerous undertakings. Happiness is a by-product of these great adventures.

Is there any solution of our social problems? Is there any remedy for our social diseases?

Thinking of life just as a problem to be stated and a solution to be produced is a feeble answer to the challenge of life.

Thinking of it as a social organism, radically diseased, an invalid, makes us "hawk its maladies from one political cure to another," and pay the ruinous charges of the social quack doctor, who "exploits our sick fancies and trades on our bad dreams."

These are offered in place of the wholesome exercise, the honest work, the hard wrestling, with which life challenges us.

The nearest that Jacks comes himself to saying that there is some one thing on which everything else rests as on a pivot, is in his last chapter. Lo and behold, what in his mind comes the nearest to being a social panacea is honest work! "Surely it may be accepted as self evident," he says, "that as long as civilization remains predominantly industrial, the moral qualities of the peoples engaged in it will be determined in the main by the quality of their industry, by the motives that inspire it, by the aims it has in view, by the degree of real value found in the products and services it yields. . . . If the quality of work to be done be such that it pulls men down in the moral scale, who can devise operations that will prove effective in raising them up? Neither the statesman, the schoolmaster, nor the parson."

Work is three-fourths of life. If all that culture can do is to fight brutalizing tendencies in the one-quarter period, it is a losing battle. Mechanism has

been driving conduct out of work. Another task for giants is to put it back into work.

In Jacks' consideration of the subject we move into a different atmosphere than we breathe habitually. He does not discuss the conflict of capital and labor, he does not tell us that a better understanding is necessary, he does not even proclaim the Golden Rule as an ideal—he shows that there is no chance for human progress, no place for the fine arts, no possibility of individual or social morality, without our having work that is worth while, and cultivating such an attitude toward it that it will prove to be a noble education.

There is little to choose between the brutalizing toil at machines of rebellious men doing as little as they can get by with and hating their employers, and the brutalizing toil of the employers in their offices bending every energy to getting all they can out of the men.

"To the potter standing at his wheel our ethic says: 'Your main duty to the universe is to make the best pot you can. If you wilfully make your pot evil, nothing that you achieve in other departments will make you an acceptable potter, and the gates of eternal life will be barred to you.' "

And if you are caught in the toils of mass production, fight your fight "until the public have been educated to buy no pots and the manufacturers to make none save just such pots as have educated the potter and made a man of him."

We have no legal or moral right to print the whole of this little book in our columns, much as we would like to do so.

It makes us feel that life is worth living. It gives us a motive for putting forth our best efforts. It makes us willing to push ahead, guided by what we do see in spite of the fact that we do not see everything.

The great reason that some of us believe in a good God back of this universe and in the everlasting arms underneath is that life does make such a mighty challenge to us.

That challenge has never been stated with greater clearness or beauty than in these inspiring lectures.

Our Prayers Together

Florence H. Perin

DR. HARRY EMERSON FOSDICK in a recent article in the *Literary Digest* tells of the head of a large corporation who sent to him for five hundred copies of a little book which he once wrote upon *Prayer*. He then sent each one of his employees without regard to their religion the little book, with the message that if they could get a real grip on a faith like that it would mean the greatest year that the company had ever had. If this law works in business, then it will work in all of life's experiences. If we truly seek God's guidance, conscious of our needs, we too shall get a real grip on a faith that will each day give us greater and greater power.

Sunday, May 3

He, as he passes, whispers in mine ear
One magic sentence only,
And in the awful loneliness of crowds
I am not lonely.

Ah, what a life is theirs who live in Christ;
How vast the mystery!
Reaching in height to Heaven, and in its depth
The unfathomed sea.

E. Prentiss.

Nearer than hands and feet art Thou, our Father, and, with the realization of this nearness, we do not feel alone. Having found Thee, may we strive to know Thee better, so that the influence of Thy spirit may permeate our lives, that we may be kinder, more loving, and more generous in our relations to the lives with whom we come in contact. *Amen.*

Monday, May 4

"Thine the fault, not mine," I cried
Brooding bitterly,
And Fate looked grim and once again
Closed in and grappled me.

"Mine, not thine, the fault," I said,
Discerning unity,
And Fate arose and clasped my hand
And made a man of me.

Harold S. Symnes.

To-day, our Heavenly Father, may our hearts be so full of friendliness and love that there will be no room for blame or jealousy. Help us to see things in their right relations. Let us return good for evil, love for blame. Thus, with Thy help, we shall overcome self, and our thoughts and acts shall be worthy of us, Thine own children. *Amen.*

Tuesday, May 5

For O but the world is fair, is fair—
And O but the world is sweet!
I will bask in the gold of the blossoming mold
And sit at the Master's feet.

. . . . . .

Then sing in the hedge-row green, O thrush;
O skylark, sing in the blue;
Sing loud, sing clear, that the King may hear,
And my soul shall sing with you.

Ina Coolbrith.

Help us to see the beauty in the world, O Father, and to go on our way singing. We bless Thee for the promise that nature gives us. Speak to us through the voice of bird and flower. Let us go forth to-day in the knowledge that Thou who takest care of bird and flower wilt strengthen us and guide us. *Amen.*

Wednesday, May 6

Before God's footstool to confess,
A poor soul knelt and bowed his head.
"I failed," he wailed. The Master said,
"Thou didst thy best—that is success."

A. N. K.

Help our troubled hearts to realize, our Father, that if we do our best, *our* best, with *our* limitations,

our opportunities, not what some one else can do in another environment, it is all that Thou askest. Thus may we walk serenely and confidently, knowing that we may leave the results of our hands and our hearts to Thee. So shall success and peace come. *Amen.*

Thursday, May 7

And you, O my soul, where you stand,
Surrounded, detached, in measureless oceans of space,
Ceaselessly musing, venturing, throwing, seeking the spheres to connect them,
Till the bridge you will need be form'd, till the ductile anchor hold,
Till the gossamer threads you fling catch somewhere, O my soul.

Walt Whitman.

Our Heavenly Father, in our effort to solve the problems of life, we throw our web of life hither and thither, but it will not hold. Only when at last we have thrown the thread of faith to Thee, shall the ductile anchor hold. As we go forth this day, may we not leave Thee for any dream or phantom, but may we walk with Thee all day long, and find in Thee the answer to every longing and the solution of every problem. Though we may not see, we may trust and wait.

George L. Perin.

Friday, May 8

The greatest wish for good that any friend can have for you is the best success that you are capable of; that you may put your capacities to the best use, and hedge against griefs and disappointments; that you may have the greatest sum total of happiness throughout your existence, whether here or hereafter, for this is the basis of all sane ambitions and the ethics of life.

Norman Bridge.

Heavenly Father, help us to be successful in all we undertake to-day. May we overcome difficulties by perseverance and endure hardships with fortitude. Help us to be so brave and kind and strong and generous that we may win the confidence and friendship of our fellow men. So shall peace with honor come when the twilight of life draws near. *Amen.*

Saturday, May 9

I have lived; seen God's hand through a life time,
And all was for the best.

Tennyson.

Lord of life and death,
We thank Thee for the great adventure of life,
With its untold possibilities,
Its incalculable chances,
Its mighty opportunities.
We thank Thee that, for those who dwell with Thee,
Each day opens new a continent of vivid experience;
Each day shows new a world to conquer;
For Thy love is new every morning,
And life with Thee is daily born again from its beginning.
Amen.

From Prayers for use in an Indian College.

Mr. Cary Sends Japanese Editorial

THE Rev. H. M. Cary, our missionary in Japan, sends the following to Mr. Etz: "I found the enclosed in yesterday's paper and thought you would like to see it. It is apropos of my last letter, and a specimen of the changed writing that beautifies recent newspapers here. This newspaper is printed in English under Japanese auspices. Incidentally, the fact that they enter the field of journalism in English here already occupied by an English newspaper printed from the foreign point of view does not add to the popularity of the Japanese with the business interests. The foreign business people here would like to come in with their products, and sell them at their own price to appreciative buyers here. The Japanese want to represent the foreign businesses themselves, and sell them at a profit to themselves. Hence the fuel to feed the white complex."

The Voice of America

Literally millions heard at one and the same time President Collidge speak to mark his inauguration after taking the oath of office as Chief Executive of the United States in his own right, Wednesday afternoon. If the address was absolutely unprecedented in the vastness of its audience, the pith and meat of it was not less remarkable for its fearless and unflinching convictions.

What we have learned yet telegraphically of the speech is piece-meal and undoubtedly only fractions of what was said. But there is enough in what has reached here so far that bespeaks the incomparably great force with which it has told the great truth it expounds and the noblest of sentiments it glorifies. True, the President's address may have been a disappointment to those who are accustomed to expecting masterpieces of diplomatic rhetoric and crafty use of logic from statesmen on state occasions. But we do not think that plain truths, honest convictions, and healthy sentiments, which are most noble and valuable because of their plainness, honesty and wholesomeness, have ever been uttered by Mr. Coolidge himself or anybody else, with greater chances of their becoming henceforth a living force in the mind of the American nation and therefore of tending to guide and shape American legislation and the American foreign policy, than this inauguration speech under review. Just think of millions being most profoundly impressed simultaneously by the commanding voice of the head of their nation! The speech could not have failed to move the American heart as no other has ever done.

As to the moral and religious elements in the address, one may be reminded of the fact that there is a widespread tendency the world over, to make a humbug of statesmen and politicians who speak of the Cross, the Divine power and other human aspirations that transcend economics and state craft. There is something refreshing, indeed, inspiring, in the way in which Mr. Coolidge rises above the decadent predisposition of the times. He concluded: "America seeks no earthly empire built on blood and force. No ambition, no temptation lures her to the thought of foreign dominions. The legions which she sends forth are armed not with the sword but with the Cross. The higher State to which she seeks the allegiance of all mankind is not of human but divine origin. She cherishes no purpose save to merit the favor of Almighty God."

There are hypocrites who stand up before little audiences or work among small groups of men and women, and succeed in their game. But never has a hypocrite been able to work his way up to be the head of a great country; nor has any been bold enough to face and cheat the whole world. No hint or suggestion

will, therefore, be more out of place than one of hypocrisy with reference to such weighty words as just quoted. We are most unshakably persuaded that the millions, the whole nation of America, listened to them with the most devout heart, open to be led and taught by them.

Further, throughout the address, one may notice the most persistent assurance of American aspiration for peace. One of the first things Mr. Coolidge said in it was "our country represents nothing but peaceful intentions to all earth," and the idea was dwelt upon throughout. The declaration is made to the world, not, we should say, to arouse suspicions, but to invite confidence. Nor do we think that it is addressed to any particular country or any special continent. But if any localization be meant, we should fancy that the assurances are given to countries in Central America and in the neighboring waters, where Mr. Coolidge will be taken to mean what he says as long as he is in power. However, they are as good assurances to the rest of the world as they are no doubt to the peoples of these distracted republics, who seem to be in constant fear of the great country that overshadows them.

We have no apology to make for the present comment on President Coolidge's inaugural address, which some cantankerous critics may consider more proper to come from Americans themselves except for what they may call its "pidgin English." We write in the tone we have chosen because it is pleasant to do so and to put on record that our faith and confidence in America is based on such utterances as of President Coolidge, not upon journalistic ravings like those of the *Chicago Tribune*, which is an out and out advocate of "might is right" and glorifies the extermination of the red Indians.

Campaigning in Florida

Linley V. Gordon

DURING January and February I spent nearly six weeks in Florida, organizing a series of meetings for the World Alliance for International Friendship Through the Churches. Forty-seven meetings were held in seven cities with an aggregate attendance of fifty thousand persons. The experience impressed me above all with the importance of the Palmetto State during the winter resort season as a center for the dissemination of information and the promotion of social and religious movements. While the World Alliance is by no means the first organization to recognize the importance of cultivating this field, to me at least the experience was unique and inspiring, and the lessons I learned may be of value to other social and religious workers.

As a field for campaigns of this kind Florida, during the winter, is in a class shared in all probability by only one other part of the country—Southern California. From the first of January to the middle of March the population of the state is increased by thousands of well-to-do residents of the Northern states, people well above the average in education and intelligence, and in a frame of mind conducive to the reception of new ideas. Seed planted in Florida during the resort season is transported later all over the northern part of the country, to take root in hundreds of distant communities. A majority of the Florida resort population is composed of persons of middle age or older, and it is a mistake to suppose that most of these are intent only upon pleasure. The great majority of Northerners who spend portions of the winter in Florida go there primarily for rest and the cultivation of health. They have abundant leisure. Their minds are free from business cares and in a condition to receive and appreciate information on subjects of social and religious importance.

The purpose of the World Alliance in sending a group of prominent speakers to Florida was to arouse interest in the spread of international justice and good-will which this organization was established to promote, not only through the churches, but also through other organizations such as Civic Clubs, Chambers of Commerce, Leagues of Women Voters, Federations of Women's Clubs, etc. The forty-seven meetings we conducted included many groups of this nature. The largest meetings were held in city parks and in public auditoriums, but some of our best audiences in point of influence were comparatively smaller gatherings under the auspices of women's clubs, business organizations and other local groups. The attendance at the meetings ranged from 150 to 10,000. Some audiences included people from every state in the Union.

The campaign took in seven cities—St. Petersburg, Orlando, Palm Beach, West Palm Beach, Daytona, Miami and St. Augustine. We were fortunate in having a distinguished corps of speakers—such national figures as Dr. William Pierson Merrill, pastor of the Brick Presbyterian Church of New York and president of the Church Peace Union and of the American Branch of the World Alliance, Dr. Nehemiah Boynton, former pastor of the Clinton Avenue Congregational Church of Brooklyn, Mrs. Carrie Chapman Catt and Mrs. Edgerton Parsons of New York, two of the foremost women in America working for the cause of international peace, and Dr. Samuel A. Eliot, of Boston, president of the American Unitarian Association.

These speakers discussed four general subjects—"The World Court," "The Outlawry of War," "Reduction of Armaments" and "World Co-operation Through the Churches." As an example of their strenuous work I might say that in St. Petersburg alone Dr. Merrill delivered seven addresses in two days. The interest of our audiences was demonstrated not only by the large attendance, but also by the demand for literature. Pamphlets were distributed by the thousands. As a rule there was not one piece of literature left in the meeting halls. It was my custom to take the five most prominent booklets on the platform and tell the audience who wrote them and what they were about. In this way the recipients were stimulated to ask for copies and to read these pamphlets at their leisure after leaving the meetings. The audiences also demonstrated their earnestness by contributing generously to the expenses of the meetings they attended, a considerable portion of the expenses of the campaign being met by these collections.

Although the local organization of meetings was in the hands of representatives of the local Protestant churches, and although every member of our

speaking team was a Protestant, it was gratifying to find that Jews and Catholics co-operated with these meetings in a broad-minded manner. In one city the president of the Chamber of Commerce, a Catholic, stood solidly behind us, and seven meetings were held in that city under the auspices of his organization. The only woman director of the West Palm Beach Chamber of Commerce was a Catholic, and she prepared a women's luncheon and brought more than one hundred women together in a most successful meeting. In another city one of our largest meetings was headed by a Jew, also president of the local Chamber of Commerce.

In fact, although Florida is noted for the great variety of its religious denominations, and although our speakers included an outstanding Modernist, Dr. Merrill, and a Unitarian, Dr. Eliot, we found that representatives of all sects and churches were ready to unite in support of meetings for the promotion of the International Peace Movement. William J. Bryan, the arch Fundamentalist, presided over a great meeting in Royal Palm Park and introduced Dr. Eliot in a superb and inspiring address. After listening to a talk by Mrs. Catt, Mr. Bryan told the great audience that it was worth while bringing Mrs. Catt all the way to Florida if only to deliver that single speech.

The Florida speaking campaign of the World Alliance proved conclusively the value of this method of advancing social and religious movements. Such campaigns to be effective demand careful preliminary organization, but given a worth-while theme and a group of speakers sufficiently well known to attract audiences, and well versed in their subject, the organizers' work is more than half done.

The success of such campaigns depends to a large extent upon the proper use of advance publicity. Religious and social workers should not hesitate to imitate, within certain limits, of course, the methods developed by the commercial showman. The average citizen has a multitude of calls upon his time. Business men can not be expected to take a couple of hours from the middle of the day to hear luncheon speakers discuss non-commercial subjects unless they are convinced that the speakers know their subject and will hold attention. Women can not be expected to give up their social engagements unless their interest is aroused in these public movements. The general forum as a means of popular education has lost none of its power. While the World Alliance may have found conditions in Florida more conducive to the success of a speaking compaign than in most other parts of the country, the fact remains that the success of the meetings was due mainly to careful preparation, and also to plenty of downright hard work.

Recent Letters from Japan

MR. HAROLD W. BIBBER, who is with the International General Electric Company in Japan, is a member of the Universalist church in Gloucester, Mass. He has written a number of personal letters to the Foreign Mission Board which show real insight and rugged common sense. From a letter to Mrs. Folsom dated Feb. 16, we are permitted to make the following extracts:

During the summer months I took occasion on week-ends to travel about the country a bit, seeing various famous places, incidentally climbing Mount Fuji, and here and there seeing work which other missions are doing in Japan, and having a chance to talk with other missionaries. From these talks I have added a little more to my small store of knowledge about the situation here and have acquired a few more ideas as to what our part in it may be.

The conclusion which I reached last spring, that the work among students is for us the most worth while, has been strengthened. At the same time I have come to realize even more deeply the difficulty of doing this sort of work, due to the fact that the tangible results which one has to show for his efforts after a period of years are so small indeed. Nevertheless, I am convinced that the intangible results are the ones which will count in the long run, and though it may be difficult for us to say that we have accomplished any definite objective, we shall in the future and can even at present feel in some measure that the improved social and ethical conditions which are coming about in Japan have been due to our own efforts.

I doubt if it had been possible to find a man much better fitted than Mr. Cary to fill the post vacated by Dr. Ayres. The calm and deliberate temperament of Mr. Cary, together with his long experience with the Spanish people, gives him the patience and ability to wait for results which is so necessary here even in this most live-wire country of the Orient.

He has the years of experience in dealing with human nature which fit him to grapple with the problem here more effectively than could be done by a younger man. His judgment is, of course, ripe and well considered. I must admit having had some slight misgiving that coming from a small town he might be a bit provincial, but I have found him to be a most liberal minded and broad type of man—all in all just the sort needed here.

One of the big things which recommend Mr. Cary is, of course, his wife, whose many talents will no doubt be very useful to us here and whose attitude toward things as she has found them and life here has been eminently commendable.

So much then for the personnel question. The next problem which is before us here, as you are well aware, is that of a new building. The present barrack construction is all right for a year or two, but I feel that by the end of next year we should put up a more substantial building better suited to our purposes, at a cost of perhaps 10,000 yen, or perhaps more, not to be permanent, but suitable for four or five years of use, by which time it should become evident what the nature of the future growth of the city will be, and just where it will be most advisable for us to locate more or less permanently. With this same question is also the one as to whether the Perin-Cate House could well occupy the same site as the new church building if we took an entirely new location in the city. If we are to build permanently after four or five years, we should think about getting the land that is needed during the next two or three.

There is no question in my mind that the decision to eventually rebuild on a large scale should be made With the opportunity for influencing students which exists here I think that we would be missing an unusual opportunity should we let it pass. There is no question but what the need exists for the kind of thing which we have to give. There are difficulties in the way of course, but the opportunity is tremendous.

Mr. Cary has been going around and meeting all sorts of people in all walks of life, and in particular visiting the university groups, all of which will be of tremendous benefit to him,

and incidentally, which I should also mention, is doing his part toward improving the international relations of our two countries.

I traveled around a little myself in the fall and after a visit to Kyoto, the very stronghold of Buddhism, where I visited most of the principal temples, I went to Shizuoka for the first time.

There I was much surprised and pleased to find what a splendid piece of church property we have. The building itself, with the exception of the plaster front which has since been repaired, seemed to have stood the earthquake remarkably. The design and finish of the church building itself are all that one could desire, and it looks as if it came out of some California town rather than being a piece of Japanese work. Perhaps this is the only criticism that could be made of the structure, that it is entirely foreign. Personally I felt that there is a genius to the native ecclesiastical architecture of Japan, and in spite of the fact that this has been connected with Buddhism for many centuries I believe that it is eminently suitable that certain features of this be employed in the architecture of our permanent church here.

The only thing I would suggest for Shizuoka is that the matter of owning a home for the missionaries be considered, and see whether the purchase of the present house in which our missionaries have lived for more than ten years could be made.

The going of Miss Hathaway leaves a big hole in the mission here. Every one feels her loss so deeply, as she was the only one who has had a continuous experience and touch with the things here, but this same change of personnel is the experience of many organizations, and they carry on, so that, even crippled to an extent as we are, yet we must endeavor to carry on as best we can. The farewell meeting which was held for her in the church of Tokyo was very touching. I felt honored to be present, and realized deeply how much her efforts here have meant to the people with whom she has come in contact, and how deep has been the spiritual impression which she has made. I can only hope that the work which our other people have done and are doing here is as effective.

The Rev. H. M. Cary writes long and interesting letters to Mr. Etz under date of March 10 and 12, too personal to be quoted, with the exception of the following paragraphs:

We have opened a work in Osaka. The city is the great manufacturing city of Japan—2,000,000 population—growing, progressive, the right atmosphere in which to work. We are opening in the north section with no church near us, and only one Buddhist temple. The man in charge is a graduate of Doshisha, and has studied at Oberlin and Union. I have met him and like him. The arrangement runs until July 1. We are simply backing him with a place to work in and taking that load off his mind. I told him he was a free man and to go to it. If we can do anything more for him we will try to do it. We hope for enough money out of exchange—but the yen seems to be going up. This makes six centers instead of three. Dr. Ayres, of course, being about to go home could not start anything, so it is no reflection on him that he did not start other work, and no particular credit to me, for I am here to stay. I hope to have still another place to report soon, both because I want to see things grow and because I want something to report at the General Convention this fall. With this Osaka place we have three centers in Tokyo and three others—Shizuoka, Nagoya and Osaka.

Mr. Ito is sitting beside me reading "The Rising Temper of the East," and waiting for me to finish this so he can take it to the post-office with some other mail. He is wondering whether the help he received last spring for his boy's education will be repeated this year. I hope it can be, for he needs the help. Probably you know what the prospects are.

Please don't mind the sketchy nature of this letter. Every few minutes I stop and talk over with Mr. Ito something that comes to my mind about work. There are several possibilities that we have not as yet tested. But, as there will be time later to write again, I will close the presses and turn out this edition right now. Good luck.

Eastern Need and Western Answer

Universalist Sunday Schools Once More Make Generous Gifts to the Children of Bible Lands

IT is one thing to give to some appealing cause on the impulse of a moment; it is a far greater one to give consistently and persistently year after year even when the magnetism of novelty has been wholly lost.

Our Universalist Sunday schools prove their own vitality and the depth of their philanthropic conviction by contributing with undiminished zeal for the orphans of the Near East, making their eighth offering larger than their seventh even as that was larger than their sixth.

The following list of schools and gifts will be supplemented somewhat before the end of the church year. Already, it will be seen, the total is over $7,000—$500 more than the total amount a year ago.

The General Sunday School Association thanks very sincerely all pastors, officers and teachers who, by word and example, have helped to make this enterprise a notable success.

CONTRIBUTIONS FOR NEAR EAST RELIEF

From Universalist Sunday Schools, 1924-1925

Abington, Mass	$ 12.50
Albion, N. Y.	63.89
Annisquam, Mass.	7.20
Arlington, Mass.	55.00
Attica, O.	2.85
Attleboro, Mass.	156.25
Augusta, Me.	27.60
Avon, Ill.	38.50
Baltimore, Md.	31.45
Bangor, Me.	50.00
Bath, Me.	18.28
Belpre, O.	10.07
Bellows Falls, Vt.	19.25
Bellville, O.	1.80
Bethel, Vt.	13.20
Bemis Point, N. Y.	25.00
Bethel, Me.	2.00
Biddeford, Me.	15.10
Binghamton, N. Y.	13.35
Blenheim, Ont., Canada	6.01
Blanchester, O.	6.25
Bocne, Iowa	6.50
Brattleboro, Vt.	60.00
Brewton, Ala.	23.00
Bridgeport, Conn.	54.84
Bristol, N. Y.	22.00
Brookline, Mass.	81.43
Brooklyn, N. Y., Good Tidings	3.00
Brooklyn, Pa.	3.48
Brunswick, Me.	22.50
Buffalo, N. Y., First	15.00
Buffalo, N. Y., Grace	30.58
Calais, Me.	12.50
Caledonia, O.	2.50
Cambridge, Mass., First	212.38
Canandaigua, N. Y.	50.00

Camp Hill, Ala.	6.00
Canton, Mass.	23.50
Canton, N. Y.	67.40
Central Square, N. Y.	71.62
Chicago, Ill., St. Paul's	62.59
Chicago, Ill., Second	12.40
Cincinnati, O.	43.62
Cicero, N. Y.	3.13
Cleveland, O.	100.46
Clinton, Ill.	5.00
Columbus, O.	31.10
Concord, N. H.	15.75
Concord, Mich.	20.54
Conover, O.	9.60
Cortland, N. Y.	8.94
Danbury, Conn.	10.50
Derby Line, Vt.	97.41
Detroit, Mich., First	62.00
Dexter, Me.	16.50
Dolgeville, N, Y.	33.08
Dover, N. H.	4.25
Dover-Foxcroft, Me.	22.43
Eaton, O.	5.00
East Boston, Mass.	15.00
East Aurora, N. Y.	14.55
East Providence, R. I.	60.10
East Dixfield, Me.	7.16
East Montpelier, Vt.	5.00
Elgin, Ill.	42.94
Edwards, N, Y.	4.00
Eldorado, O.	2.50
Essex, Mass.	10.50
Everett, Mass.	144.28
Felchville, Vt.	14.60
Fitchburg, Mass.	28.60
Foxboro, Mass.	1.50
Framingham, Mass.	8.70
Galesburg, Ill.	43.00
Galveston, Ind.	9.69
Gardiner, Me.	29.15
Girard, Pa.	26.25
Gloucester, Mass.	18.95
Gorham, N. H.	22.50
Greenville, O.	5.00
Grove Hall, Mass.	29.50
Guilford, Me.	37.48
Harrisville, R. I., Sunday school	15.00
Harrisville, R. I., church	5.00
Hartford, Conn.	86.40
Haverhill, Mass.	32.50
Henderson, N. Y.	2.52
Herkimer, N. Y.	2.75
Hingham, Mass.	2.50
Hoopeston, Ill.	60 00
Hop Bottom, Pa.	2.50
Hopkinsville, Ky.	4.30
Horton, Mich.	4.20
Hudson, N. Y.	29.00
Hyannis, Mass.	18.87
Ireland, Ind.	2.40
Jacksonville, Vt.	3.60
Joliet, Ill.	11.00
Kent, O.	47.33
Kingfield, Me.	11.60
Kingsley, Pa.	2.76
Kingston, N. H.	4 25
LaCrosse, Wis.	2.50
Lawrence, Mass.	90.01
Lansing, Mich.	10.00
Leominster, Mass.	17.16
LeRoy, O.	15.90
Linesville, Pa.	20.69
Litchfield, Ill.	22.00
Little Hocking, O.	9.00
Livermore, Me.	2.40
Livermore Falls, Me.	22.50
Lockport, N. Y.	5.00
Los Angeles, Cal.	121.60
Lowell, Mass., First	12.00
Lowell, Mass., Grace	102.00
Lynn, Mass.	228.60
Macedon, N. Y.	20.00
Macomb, Ill.	16.50
Manchester, Ind.	7.25
Malden, Mass.	53.70
Manchester, N. H.	23.60
Mansfield, Mass.	12.00
Machias, Me.	8.50
Markesan, Wis.	7.23
Marlboro, Mass.	21.61
Marlboro, N. H.	11.61
Marseilles, Ill.	4.55
Medford Hillside, Mass.	3.00
Melrose, Mass.	53.23
Methuen, Mass.	50.00
McHenry, Ill.	8.20
Miami City (Alcony), Ohio	5.00
Middletown, N. Y.	67.49
Middleport, N. Y.	38.15
Milford, Mass.	73.00
Milford, O.	20.00
Minneapolis, Minn., Redeemer	177.68
Mitchellville, Iowa	11.41
Monson, Mass.	17.40
Morris, N. Y.	10.00
Mt. Gilead, O.	5.00
Mt. Pleasant, Iowa	20.25
Mt. Vernon, N. Y.	40.00
Mukwonago, Wis.	9.80
Nashua, N. H.	10.00
Newark, N. J.	51.40
New Bedford, Mass.	26.25
New Haven, Conn.	167.52
North Jay, Me.	6.00
North Hatley, P. Q., Canada	10.00
North Weymouth, Mass.	27.78
Norwell, Mass.	9.50
Norwich, Conn.	11.78
Norwood, Mass.	57.60
Nottingham, N. H.	5.00
Norway, Me.	13.00
Nunda, N. Y.	8.00
Oakfield, Me.	10.00
Oakland, Cal.	23.25
Oak Park, Ill.	41.65
Olinda, Ont., Canada	16.20
Olive Branch, O.	5.10
Orange, Mass.	25.22
Oneonta, N. Y.	20.00
Orono, Me.	7.07
Palmer, Mass.	13.65
Pasadena, Cal.	88.30
Pensacola, Fla.	1.30
Philadelphia, Pa., Restoration	27.27
Philadelphia, Pa., Messiah	142.78
Pennsylvania Convention Church, Home Department	14.00
Peoria, Ill.	47.00
Perry, N. Y.	17.17
Pittsfield, Me.	38.12
Pleasant Pond, Me.	1.20
Pleasant Valley, Ind.	4.00
Portland, Me., All Souls	14.40
Portland, Me., Messiah	28.61
Portland, Me., Congress Square	91.15

Portland, Me., Messiah, Sunshine Class	12.00
Portsmouth, N. H.	18.04
Potsdam, N. Y.	8.76
Providence, R. I., First	56.01
Providence, R. I., Mediator	10.00
Quincy, Mass.	13.10
Rochester, Vt.	22.37
Rockport, Mass.	15.65
Roxbury, Mass.	129.00
Rumford, Me.	15.00
Salem, Mass.	69.00
Sangerville, Me.	4.40
Santa Paula, Cal.	32.00
Saugus, Mass.	22.50
Schuyler Lake, N. Y.	8.00
Scranton, Pa.	37.30
Sharpsburg, Ill.	7.56
Smithton, Pa.	7.95
Somerville, Mass., Third, West	35.00
Somerville, Mass., First	78.50
South Acton, Mass.	6.60
Southbridge, Mass.	81.65
South Paris, Me.	18.60
South Weymouth, Mass.	18.00
Southold, N. Y.	27.74
St. Albans, Vt.	3.00
St. Petersburg, Fla.	5.50
St. Johnsbury, Vt.	7.30
Stamford, Conn.	22.25
Standing Stone, Pa.	2.63
Stockton, Ill.	20.20
Stoughton, Wis.	4.40
Springfield, Vt.	101.45
Stockbridge, Vt.	1.17
Suffolk, Va.	10.38
Sunburst, N. C.	5.65
Swampscott, Mass.	16.20
Sycamore, Ill.	8.00
Syracuse, N. Y.	74.13
Table Grove, Ill.	12.07
Tarpon Springs, Fla.	15.65
Towanda, Pa.	13.27
Turner Center, Me.	60.00
Utica, N.Y	17.60
Valley Falls, R. I.	13.00
Victor, N. Y.	5.00
Waltonville, Ind.	2.23
Waterville, Me.	5.39
Washington, D. C.	42.48
Waterloo, Iowa	7.50
Watertown, N. Y.	59.00
Westbrook, Me.	16.00
Weymouth, Mass.	6.00
West Paris, Me.	61.00
Winthrop, N. Y.	17.65
Woodsville, N. H.	40.00
Woodington, N. C.	6.79
Woonsocket, R. I.	70.00
Worcester, Mass., First	117.82
Worcester, Mass., All Souls	13.84
Yarmouth, Me.	4.70
	$7,040.99

Sent Direct to New York Office

Racine, Wis.	10.64
Rochester, N. Y.	168.00
Canton, Me.	13.00
	$7,232.63

Reactions of Our Readers

PROFESSOR EVANS' REPLY

To the Editor of the Universalist Leader:

One of my real pleasures in writing in the *Leader* is the knowledge that there are intelligent, well-read, quick-minded persons who pay me the compliment of reading my articles and now and again "come back" on me in fine temper. This is my first reflection in reading Mr. Byron A. Mead's letter. It made me feel, too, that I would like nothing better than to sit down and have a good chat on all the things he has touched upon, for a written reply is always apt to be inadequate. I do, however, desire to say some things in reply and to try to make my position clear. In my first and second papers I said that religionists distrusted both the method and the results of science. As a method of study science, all the way up from physics to history, has a perfect right to ignore God or purpose in the universe, or in history. It does not need to raise ultimate questions. After leaving God out of the question, or its field of study, certainly science should not proclaim its results as "God's way of doing things," but it is perfectly legitimate for philosophy or theology to do so and justify its position. A world-theory is a philosophical task and conclusion, not the task, nor the conclusion of science. Science may cherish its *"Weltbild"* philosophy, its *"Auschaunng."* I do not see how religion can accept any "world theory involving man, worked out from calculations wnich cmitted God and purpose." Moreover, it seems perfectly clear to me that we must distinguish between the mechanistic theory and the mechanistic method. I would let the scientists push their mechanistic methods to the limit, as some are now doing, with the sure expectation on my part that they will soon come to the limit and discover that there are facts and forces which they can not adequately interpret by their method. This is the discovery which Wilson and Haldane and others have made. And as for the mechanistic theory of the universe, I hold "it is wrecked on a caterpillar." In a living cell, a sentient animal, a conscious person, there are more than "resultants" of physical and chemical elements; there are "emergents," as Lloyd Morgan and Alexander Shaw.

As to the controversy within the ranks of science between the mechanists and non-mechanists, I am aware of this and take "wicked" delight in it as a theologian, for many persons have the queer notion that all scientists agree and only theologians differ amongst themselves. It's fun to watch the controversy, and dodge the brickbats they throw at one another! In spite of these differences, both Mr. Mead and myself speak of "science," and of course we have in mind the right sort of science, the sort I have briefly characterized in my first and second articles. That's the sort that religion can and should make its peace with. and I think it has in the minds of the most representative scientists and religionists, if we may judge by the statement signed by fifty of them a year or two ago. I have made my decisicn and base it on the science that knows its field of study, that uses the best methods possible, that tests all its hypotheses, that recognizes its limitations, and does not get off its beat and stalk with gun and club in the fields of reality where the philosophical and theological disciplines have their tasks. I cultivate my gardens in these latter fields, but I like to watch the scientists in their own fields, and I enjoy their produce.

Daniel Evans.

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FROM BRITISH COLUMBIA

To the Editor of the Universalist Leader:

The generous altruism and consecrated zeal on the part of the leaders who are promoting those big philanthropic movements so interestingly described in your columns from week to week must surely be an inspiration to all your readers. The splendid example shown by those who are thus devoting their

thousands and ten thousands to the cause of human betterment, should indeed make a wide and effective appeal.

But among your numerous readers whose generous impulses are thereby quickened there must be many who greatly lament the fact that their lack of financial resources makes it impossible for them to emulate such worthy examples. What can such do beyond contributing their monetary mite, which by comparison must seem so negligible? Are there not other ways by which those of us who have but little of earthly treasures can vie with those more affluent in reaching out through individual effort, or through collective and organized undertaking, in ministry to human needs? Assuredly there are, and it is for the purpose of placing the emphasis on one of these that I venture into your columns.

We are mindful of the story of a certain impecunious Peter, of olden time, who was met by an appeal for help. The reply was, "Silver and gold have I none, but such as I have give I unto you," and the gift bestowed was of infinitely more value to the recipient than silver and gold would have been.

But Peter was not alone in the possession of such power as he demonstrated on that occasion, for mutual or spiritual healing was a common practise with Jesus and his disciples and among the early Christian churches. And to-day modern psychology and common observation are establishing the fact that, potentially at least, such power is still, in varying degree, a common endowment of humanity. There are among us numerous rapidly expanding cults and societies whose adherents are demonstrating this fact by marvelous results. Unity Christians, New Thoughters, Christian Scientists, Spiritualists, Faith Healers and many others are proving the truth of the Master's prophecy: "Greater works than these shall ye do." And a few (alas how few!) of our modern Orthodox churches are following the practise of the early Christian churches and of the metaphysical healing cults of the present day, and are thus increasing in notable measure their efficiency in demonstrating the practical Christianity of Jesus. And surely among all our Liberal churches—Universalist and Unitarian—there must be some that are so doing, though the writer, living as he does upon the outer rim of the denominational field, does not know of any such.

But what if every one of our Liberal churches were a healing center, radiating influences that would make for physical regeneration as well as for intellectual and spiritual uplift? And what if every one of our devoted ministers were a leader in such undertaking? Then surely, our efficiency in world service would be immeasurably increased.

Is not there among us another Nash or Hill who will undertake to organize and conduct a nation-wide campaign to that end? In these days of "big things" this would be the biggest of all, and would unquestionably add support and vigor to those other big movements, and the spiritual life of our churches would be greatly intensified and made more abundant.

Let us not overlook the lesson of the talents. In order to qualify for higher stewardship we must faithfully and zealously develop the talents of which we are possessed by using them in world service, and this is true of denominational bodies as well as of individuals.

A. J. P.

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IN DEFENSE OF MOVING PICTURES

To the Editor of the Universalist Leader:

Norman D. Fletcher, in his first article on "Some Ethical Tendencies in Contemporary Drama," bursts forth in this fashion, speaking of one cause of the decline of interest in the spoken drama: "What has caused this condition? Can we not say that it is very nearly wholly caused by what is at once the most disgraceful, most degrading, filthiest and most putrid force in our present civilization—namely, the movies? The movies have simply crowded out legitimate drama."

How does Mr. Fletcher reach such an amazing estimate of motion pictures? By going to motion picture houses or by the route of prejudice and sheer emotion? I see hundreds of motion pictures every season and go into scores of motion picture houses. There may be something wrong about me, but I have never for a moment come to any such conclusion as Mr. Fletcher has. On the contrary I believe that the motion picture has been the very salvation of our modern civilization by affording the masses an inexpensive and highly entertaining and, in the main, powerfully moralizing and "patriotizing" daily recreation. There is not a good play which appears in the spoken drama but does not find its way to the millions in motion pictures afterwards. There are many wrong legitimate dramas that are not screened at all. Mr. Fletcher forgets that some of the finest men of America are owners of motion picture houses and producers of motion pictures. They are as sensitive of the moral aspects of their pictures and their houses as any of us are. I admit that there are cheap and low things at times in some pictures, but they do not characterize the pictures as a whole, by any manner of means.

Henry R. Rose.

Newark, N. J.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Woman Who Wanted to Reduce

There was a Woman who sailed abroad, and she took her husband with her. And he knew better than to resist.

And she said, The food upon this boat is good, and I must not grow stout. Nay, verily, but I must reduce.

So day by day in every way she sought to reduce, save that she did not stop her eating heartily.

And three times every day she seized the arm of her husband, and said, We will walk the Deck, for I must reduce.

Now her husband was pretty well reduced already.

She had not succeeded in reducing herself, but he had been reduced to the least common denominator.

But she took him authoritatively by the arm, and she set her jaw with Determination, and she seemed to say to him, so far as she said anything, This is for thy good, and it hurteth me more than it hurteth thee. And he pantingly kept up with her while she reduced him and added to her own weight.

And Keturah inquired of me, saying, Dost thou love me enough to do that for me?

And I said, Think it not love, for her process is that of Forcible Possession and Authority.

And she said, When I see how some other women manage their husbands, I realize how defective hath been my own method.

And I said, Nay, Keturah, thy method is One Hundred Per Cent to the good. And thou hast no need to reduce thyself or thy husband, but we may walk the Deck in a pleasant stroll whenever we like, and without either of us using the other as a Gymnasium.

And she said, Taking matters all together, I think there is something to be said for our method.

And just then the other couple passed, and the Lady dropped her husband's arm long enough to push back some Deck Chairs so that they might still walk abreast, and he thankfully paused and panted till she took him by the arm again, and marched him on like the soul of old John Brown.

And Keturah said, I wonder what the scales show of her reduction?

And I said, I know not, but as nearly as I can judge she is succeeding very well in reducing him.

But she is not the only one who passeth on to others the Discipline and Correction which she needeth more than they to whom it is administered. Indeed, I know of men, and some of them in mine own profession, who are not unlike to her.

* * *

A PENNY SAVED—

"Where does John go every morning so early?"

"Down to the post office to fill his fountain pen."—*Middlebury Blue Baboon.*

What the Religious Weeklies Are Saying

THE PROPOSED VISIT TO AUSTRALIA

"Shall America Seek to Intimidate Japan?" This is the question which the National Council for the Prevention of War asks the readers of its Bulletin, and which is prompted by the proposed maneuvers in the Pacific. Up to the present time, President Coolidge has endorsed the Hawaiian maneuvers, but *he has not yet approved the trip of the United States fleet to Australia.*

Whether it is or is not necessary for our navy to concentrate 140 American ships of war in Pacific waters for the purpose of testing the condition of defense, the favorable anchorages, etc., for holding Hawaii in case of attack, is a question on which we may have a decidedly opposing opinion, but in view of the President's endorsement the registering of that opposition would be of little avail.

But it is not too late to register a protest against the so-called friendly visit of the finest of our ships to Australia. Just what kind of friendship can be conveyed in battleships is open to question, and in as much as Australia has an even more drastic immigration law than do we against the Japanese, they would be more than human not to look upon this action as more or less of an alignment of forces against them.

That Japan does resent this is well known, and it seems to us inane for any one to back the opinion of Robert T. Small, Washington correspondent of the Consolidated Press Association, that "certain unofficial objections by Japanese have made it impossible for the United States to change its plans even if such a move should be considered advisable from motives of economy or otherwise. For if the plans were changed, the world would take such a step as an admission that something ulterior must have been intended, or that Japan has 'bluffed the United States' into a position of backing down."

It seems to us that we are being forced into the position of a bully rather than acting the gentleman, if our main motive for carrying out this program would be that we would not "back down" from a position which is offensive. As Charles A. Beard says in the March 25 issue of the *Nation*, "No person at all conversant with the weight of men, money, metals, and economic endurance involved in such a war believes for a moment that Japan can cross the Pacific Ocean, assail our Western coast, and —to use the language of hysterics—seize all the territory as far east as Denver." Then why should any one accuse us of "backing down" from fear?—*Friends Intelligencer.*

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A RENAISSANCE

When Dr. Fosdick said in his farewell sermon that the issue in the Churches to-day is that between "a religion about Jesus and the religion of Jesus" he was repeating what all liberal Christians are saying. But, thanks to the unwitting aid of the Fundamentalists in dramatizing the issue, this preacher's voice carried further than that of any one else who has made the same statement.

If the *Churchman* were to say that the Fundamentalists are bitterly opposed to propagating the "religion of Jesus," and that they take their stand on propagating the "religion about Jesus" instead, it would doubtless be accused of bias. Therefore let the *Presbyterian*, which is proudly one hundred per cent Fundamentalist, speak for itself. In a recent issue of that periodical we read:

> . . . . nothing is more certain than that to identify Christianity with the "religion of Jesus" is as complete a rejection of real Christianity as it is possible to conceive. It is Christ himself who constitutes Christianity, and only as he is trusted as Saviour and worshiped and obeyed as Lord is there any such thing as Christianity. Those who define Christianity as the "religion of Jesus" are certainly of a different religion from those who hold to Christianity as it has been understood by the Church of all ages, including the New Testament Church.
>
> If an inclusive Church can be had only at the cost of indifference to the views of those who define Christianity as the religion of Jesus, it can be had only at the cost of all that is distinctive of Christianity. Our fathers objected to an "inclusive Church" in the interest of the purity of the Faith; the time has come when we must object to it not only in the interest of the purity of the Faith, but in the interest of its very existence.

After perusing this statement from the editorial pages of our contemporary, it is of interest to read through again the Sermon on the Mount. One finds here little if anything about Jesus; but who can deny that here is the foundation of the religion of Jesus? Here, in these collected sayings, the Great Teacher is himself setting forth his conception of Christianity. Here he is saying with precision what one must do to be a Christian. Here is his program for an abundant life. Here is the religion of Jesus. And the *Presbyterian* tells us: "To identify Christianity with the 'religion of Jesus' is as complete a rejection of real Christianity as it is possible to conceive." It is not difficult to believe, therefore, that Dr. Fosdick was citing an exact fact when he said that a Fundamentalist had recently gone so far as to declare: "Jesus himself was not a Christian."

Liberal Christians are rightly grateful to Fundamentalists. The latter have forced the issue for a definition of the religion of Jesus. They have made it possible to fill the daily press and the periodicals of America with that definition. The opportunity has made religious education possible on a larger scale than ever before in the history of the Christian Church. Thousands of high-speed modern printing presses have been turning out the message of Jesus and spreading it before interested readers at millions of breakfast tables. "If this is Christianity I am interested," the heads of millions of families have remarked. They have come to see the truth of Dr. Fosdick's contention that "a vast, intricate, largely inadequate, and often positively false religion about Jesus" has intrenched itself in the Church.

The religion of Jesus is stirring in the streets of the world like a fresh wind; the renaissance of the religion of Jesus is apparent on every hand. The world is learning anew that "he spoke as one having authority."—*The Churchman (Episcopalian).*

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GOD SPEAKS IN THE SPRINGTIME

Let God speak to you in the voices of spring, for they declare the gospel of His goodness and beauty. The first sound you hear when you open your eyes these mornings is the cheery song of the robin, welcoming the dawn and heralding the sunrise. You rise from your bed with a new freshness and thrill of life, and throw open your window to see the whole landscape gleaming in golden light. All nature invites you to go forth and rejoice with her children. Life is everywhere. The woodland is choral with the song of hundreds of birds. Cardinals with plumage of flaming red flit among the young leaves of the trees. Blackbirds, graceful as Diana, with plumage lustrous and changeful as the finest silk, play around the ploughman and race along the furrows. Bees are humming in the bloom of the lilac bushes on the lawn, in the white cherry trees and all over the soft pink covering of the peach orchard. Across the valley, the wooded hillsides are splashed with masses of redbud bloom, to give place presently to the snowy blossoms of the dogwood. You may even be so fortunate as to discover a great tulip tree with its mountain of flowers so softly orange green that only the alertness of a lover would find them, and only an eye for delicate beauty could read the story of abounding life they unfold. Over all is the vast dome of the sky, so clean and blue that no earthly hue can match it, in which float masses of cloud fairly translucent with apocalyptic light.

No human speech can ever tell the whole story. "The heavens are telling the glory of God." God said, "Let there

be spring," and there was spring, and behold it was very good.

Albert Schweitzer may have placed us under obligation to him for a new power of interpretation of the works of God. He thinks it a tragedy that our philosophy has missed the real secret of being. We dwell, as he conceives the matter, in a universe that is not metaphysical but vital. Its ground principle is the will to live, out of which all being that we know has come. It may be so. In the spring it is easy to believe in the living God, and to realize anew what it means to be in tune with the Infinite.

The power to appreciate spring comes with use and declines with neglect. What a world of melody and beauty is lost to many because they lack the passion of the artist and the discoverer! To them, the sky smiles, the birds sing and the flowers bloom in vain. Where God put flowers they see only weeds. To their sense of values, His Eden is a few acres of timber and grazing ground. They miss the dream of His beautiful rivers in their calculations of horse-power. What He speaks with holy rapture in nature they hear in economics. They stalk with guns among His choristers.

Go forth and look and listen. When we learn to understand God's message of spring, we shall be able to make it ours forever, to fill our very economics with heavenly grace, and in our own self-revelation to the world speak in the language of eternal goodness and beauty.—*The Baptist (Chicago)*.

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A TWO-FISTED ATTORNEY GENERAL

As all the world knows, the Senate rejected the nomination of Charles B. Warren for Attorney General the second time by a vote of forty-six to thirty-nine. President Coolidge then proposed to hold by what he had said—give Mr. Warren a recess appointment. But the Senate set him right; it would fight by sitting tight in Washington, and give him no recess. Mr. Warren relieved the situation. He told the President he did not care to be Attorney General after all. Mr. Coolidge then nominated one of his own personal good friends, John Garibaldi Sargent of Vermont. In only one case has the President appointed to his Cabinet a man who was not known to him personally. Depending on the recommendation of his friends, he named Curtis D. Wilbur Secretary of the Navy. Mr. Coolidge has not yet asked for Mr. Wilbur's resignation, but the country remembers with what fearful urgency he called him back from his campaign tour. Mr. Coolidge knows what he has in Mr. Sargent. The two went to preparatory school together, although Sargent is twelve years older than the President. Sargent does not belong to the Amherst group; he went to Tufts, where his six feet six and his two hundred and fifty pounds made him a wonderful football player. As Attorney General of Vermont, he proved himself a good lawyer and a man of courage. Unknown to the political world outside New England, he has an enviable reputation there, a quiet, hard-working Vermonter, liberal in spirit, and believing that the law is the law. Religiously, by the way, he is a Universalist.—*Christian Work*.

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HOLMES ON HERESY

We confess that we are getting dreadfully tired of this excommunication business! Bishop Manning refuses to visit St. Mark's Church or give any recognition to its independently-minded rector, while the House of Bishops by due process of trial for heresy casts out the good Bishop Brown. Dr. Harry Emerson Fosdick is hounded from the pulpit of the First Presbyterian Church of New York, and then is set upon by his "brethren" of the Baptist Church led by the redoubtable Dr. Straton. The *Presbyterian* banishes John R. Mott and Arthur Moody to the realms of outer darkness for the heinous offense of lending aid and comfort to the Union Theological Seminary. A few years ago it was the heresies of social radicalism which were costing men their pulpits, while the heresies of theology went gayly on without let or hindrance. Now the *odium theologicum* has suddenly revived with a vigor which makes us not so much angry or indignant as supremely tired. What kind of a religious world are we living in, after all? Why, obviously in the medieval world of the inquisitioner and the torturer, the papal bull and ban of excommunication. Here it is surviving into our time in the Catholic Church, as witness the recently published autobiography of Abbe Loisy, entitled "My Duel with the Vatican." A great scholar and saintly soul, and a devout lover of the Holy Church, is repudiated for his simple fidelity to the canons of modern scientific criticism of the Bible and early Christian history. But not in the Catholic Church only but in the Protestant Churches as well, the ban endures. We are again in darkness, with ignorance and persecution still working their direful spells upon men's minds. When will this folly be done, this madness cured? Will enlightened men in all Churches never rise up for their mutual protection and, what is infinitely more important, for the protection of truth and character? It is time, we insist, that the servants of light rivaled the servants of darkness in energy and ceaseless watchfulness. Not otherwise can religion be delivered from shame.—*Unity (Chicago)*.

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CHURCH JOURNALS AND DEFICITS

It is said that a number of denominations are afflicted with some short-sighted critics of the religious press, who wail dismally about the perennial deficits and harp on the high cost of denominational literature. The *Christian Advocate* declares, however, that far-sighted men refuse to become excited, because "they *know that the Church papers bring into the treasuries of the denomination every year many times more in gifts than the amount of the annual shortage.*" At a Methodist General Conference the papers were under attack on the ground that "their losses came out of the Conference Claimants." A delegate arose and said this argument was nonsense, as he had himself given to Church causes in the past year a larger sum than the reported deficit on the Church paper, and *he had been led to make the gifts by articles which he had read in the paper*. In view of this, we commend the reading of this recent *Advocate* editorial:

> "People who want good water must not bewail the expense of digging the well. The *Advocates* tap the springs of all sorts of benevolence. Here, for example, is a letter that lately came to Dr. C. T. Wilson, secretary of the Board of Temperance, Prohibition and Public Morals, from Mr. G. H. Maxwell, Pasadena, Cal.: 'In reading an old *Christian Advocate* just now, Mrs. Maxwell and I learned that your wonderful Methodist Building enterprise is still not yet out of debt, so we are glad to send the enclosed Christmas gift and only regret that it will not reach you on this day. We both send our joyous cheer and congratulations.'
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> "If the facts were known it would probably appear that a great many letters covering donations to the Boards and a greater number of gifts through the regular Church channels, would mention this paper or some other member of the *Advocate* family, as the source of the information or the inspiration behind the gift. If a 'back number' of this paper had enough 'kick' left in it to bring $1,000 across the continent for the Methodist Building debt in Washington, what ought to be expected from numbers fresh from the press?"

The *Messenger* prefers not to claim too much for itself; but in all humility we can say that it would be possible for us also to quote personal testimonies from friends who were moved by what they read in its pages to do large things for our denominational work at home and abroad. We are well within the truth when we say that the comparatively small deficits of our Church papers are repaid more than a hundred-fold by the interest and generosity they evoke. The failure to recognize this would indeed be a "penny wise, pound foolish" policy.—*Reformed Church Messenger*.

Understanding Our World

The Industrial Round Table

FIRST MEETING IN NEW YORK

The public, represented by Secretary Hoover, labor, represented by William Green, president of the American Federation of Labor, and employers, represented by Gerard Swope, president of the General Electric Company, speaking at a luncheon of the New York Industrial Round Table, in the Hotel Roosevelt, New York City, agreed that it is possible by reducing waste to increase American standards of living without reducing wages or increasing costs to the consuming public.

"The standards of living of the American people," said Mr. Hoover, "are the foundations upon which the final reactions of life, our recreations, our culture, alone can be extended and strengthened, and this is the need to be attained by economic expression and economic deliberation."

"High wages can command efficiency in service," said Mr. Green, who followed Mr. Hoover. "In turn the efficiency so secured is in the volume of productivity and in many instances in the character and quality of the manufactured article."

"I am delighted to go even farther than Mr. Green and say that lower costs to the public do not even mean the same earnings for the worker, but greater earnings," declared Mr. Swope, citing as an illustration increased wages to lampmakers and prices to the public below 1914.

The meeting is the first to be held by the Round Table, organized under the direction of the National Civic Federation by Marcus M. Marks, Peter J. Brady of the Federation Bank, Otto M. Eidlitz of Marc Eidlitz & Sons, Hugh Frayne, who represented labor on the War Industries Board; E. K. Hall, vice-president of the New York Telephone Company; V. Everit Macy, Finley J. Shepard and Louis Wiley, business manager of the *New York Times*. Alton B. Parker presided.

To the conference some 500 were invited, the resulting attendance being a remarkable cross-section of the city's business and industrial life, truck drivers and longshoremen sitting beside millionaire employers, and bricklayers and other building tradesmen exchanging comments with corporation lawyers, needle tradesmen with the heads of great mercantile houses and engineers of national repute.

The subject for discussion was: "Eliminate Industrial Waste —Minimize Industrial Controversy"

Mr. Hoover, the first speaker, began by saying that the discussion of waste involves a paradox. "If we save waste collectively," he said, "we shall have more goods and services to expend individually."

Enumerating such wastes as unemployment during depressions, speculation and overproduction in boom times, and those due to labor conflicts, Mr. Hoover declared the losses as determined by the Engineering Council amount to 30 per cent of the national effort. "That is," said he, "we could lift the standards of living by 30 per cent if they could be eliminated."

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IN THE SPIRIT OF HELPFULNESS

Too much importance can not be attached to the Industrial Round Table, which Saturday held its first meeting in this city and of which similarly organized branches are to be created elsewhere. For it is the concrete acknowledgment of a movement, gradually gaining momentum in the last few years, which is perhaps destined to have greater consequences than many of the profound social changes of modern times. It is a movement which has discarded many of the old prejudices in regard to capital and labor and let common sense into their relations. For the essence of this new common sense is that capital and labor, despite traditional belief to the contrary, are not inevitable antagonists but rather partners in industry.

Twenty-five years ago this would have been thought by many people the idle dreaming of a Robert Owen or a Charles Fourier. Karl Marx was ringing in people's ears. Capital was pictured as a great ogre squeezing dollars out of pain-racked bodies, and labor as a slave fighting with animal ferocity for its existence. Never, it was said, could the two find common ground; they were born to hate, born to fight, and the strikes, lockouts, arson and bloodshed born of their warfare were as inevitable as typhoons and earthquakes, and must be accepted as part of the plan of an inscrutable Providence.

Thus the fatalistic view; but the American has never been a great believer in fate. He revolted at the senseless waste of it, waste which, despite its supposed inevitability, appeared on close examination to be the result of mere stupidity, and hence preventable. So the American began to tackle it as a practical problem. Henry Ford started out to make automobiles, but first he made an efficient factory and showed that it could be run with a minimum of dispute. Others followed, and soon we began to hear of strange doings—profit-sharing plans, industrial-democracy plans, joint-management plans, the International Harvester plan, the Dan River Cotton Mill plan, the Standard Oil of New Jersey plan, the Proctor and Gamble plan. And many of these plans worked.

They worked because they rested on the assumption that contented labor meant efficiency and efficiency meant profits. But most of them left out one very important factor—the natural desire of labor to organize as it sees fit. Employers who sponsored plans usually tied a string to them: no labor unions. They were therefore viewed with suspicion by union labor, which thought that they were mere tricks to forestall organization. It remained for the Baltimore and Ohio Railroad to go the whole distance. It inaugurated co-operation plus organization, with startling results. The plan was first put into effect, for a trial, at the shops in Glenwood, Pa. There was nothing hazy or impractical about it. The road was to get more output, cheaper repairs, ideas, efficiency. The men were to get better working conditions, regular hours, steady employment. Bi-monthly council meetings discussed the progress. And it worked beyond all expectation. Shop methods improved. The men, by good work during rush periods, saved enough on the shop budget to warrant their employment during slack periods. There were no lay-offs, no months of wondering when they were going to blow the whistle. Grumbling disappeared and good feeling took its place Results were so good that the road put the plan into effect in its other shops with gratifying results. What does all this mean? It means a steady shifting from the old and false to the new and sound. It means that capital and labor, when they will, can co-operate, and with the modern pressure for efficiency it means they must co-operate or be shoved aside by the co-operators. It is no idle altruism: it means that both sides profit more in the end by pulling together instead of warring.

The new Round Table is the logical, the concrete expression of the whole movement. Its aim will be to cut down industrial waste, which, according to Secretary Hoover, eats up 30 per cent of our production annually. It will serve capital, labor and the public alike in the belief that if production can be increased with no more cost and no more work the American standard of living will be raised in direct proportion.

And where does the general public stand in regard to it? It is probably the greatest beneficiary of all. When the deadlock comes, when railroads and mines are tied up, the loss suffered by the belligerents is small compared to the loss suffered by the public. If it lends its support it may find its woes diminished. The gains will not be spectacular; they will be negative, measured by strikes which do not occur rather than those which do occur. But they will be real, and if they bring better times and more contentment, then they will be worth working for.—*New York World.*

Home and Children

WE THANK THEE, LORD

We thank thee, Lord,
For all thy Golden Silences—
Silence of moorlands rolling to the skies,
Heath-purpled, bracken-clad, aflame with gorse;
Silence of deep woods' mystic cloistered calm;
Silence of wide seas basking in the sun;
Silence of white peaks soaring to the blue;
Silence of dawnings, when, their matins sung,
The little birds do fall asleep again;
For the deep silence of golden noons;
Silence of gloamings and the setting sun;
Silence of moonlit nights and patterned glades;
Silence of stars, magnificently still,
Yet ever chanting their Creator's skill;
Deep unto deep, within us sound sweet chords
Of praise beyond the reach of human words;
In our souls' silence, feeling only thee—
We thank thee, thank thee,
Thank thee, Lord!

John Oxenham.

* * *

TWO BOUNDARY LINES

ONCE upon a time there were two nations that thought they had a good reason for going to war with each other. They were Argentina and Chile, and their trouble was about the boundary that wound around and among the heights of the Andes mountains. So long had they brooded over their quarrel that they were just on the point of fighting and both sides had made great preparations. But the Christian people of the two countries, in the persons of their bishops, and the women who did not wish to lose their husbands and sons, protested against such a step, and finally it was agreed to let the King of England arbitrate the matter.

At last, the matter was settled to the satisfaction of both countries, and then the question arose, what could be done with all their warships and guns? The ships were sold for freighters, and the soldiers were sent home to till the soil, while the money that had been spent for fortifications was used to make better roads and harbors. But the women of the two countries felt that something ought to be done to keep this victory of peace continually in the minds of the people. So money was raised and a young sculptor secured to make a beautiful statue of Christ out of cannons that had been melted down. On the very day that the peace treaty was ratified, Senora De Costa, who had been the leading spirit among the women, invited representatives of the two governments to inspect the statue, and secured from them permission to have it placed on the highest accessible pinnacle of the Andes.

It was a difficult task to carry the heavy bronze up the mountain. After a train had carried it as far as tracks had been laid, the journey was continued on gun-carriages, and when the road became dangerous, the people took the ropes and helped, that the precious statue might reach its destination in safety. Hundreds of people were present when the statue was unveiled. The Argentines camped on the Chilean side of the boundary and the Chileans on the Argentine side, as an evidence of friendliness. Hymns were sung and prayers were said, and there was a great salute of guns. The sound echoed down the mountains and through the valleys. Then the face of the Christ was unveiled and the people read the inscription beneath it.

"Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which, at the feet of Christ the Redeemer, they have sworn to maintain."

There the statue stands to-day, a silent witness to the possibility of peace between nations. Henry Van Dyke has been inspired by the sight to write a beautiful poem, prophetic of a still larger peace between nations when all guns shall be melted into statues, and the war spirit be transformed into the spirit of good-will.

"Christ of the Andes," Christ of everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive again,—
Thou living Word, larger than any creed,
Thou Love Divine, uttered in human deed,
Oh, teach the warring world, warring still,
Thy way of Peace, the foot-path of Good Will!

At the summer camp at Lake Memphremagog, where the writer of this story has spent some delightful vacations, a favorite trip is "up to *the boundary*." About a quarter of a mile from camp, the line between the United States and Canada passes over a hill overlooking the lake. There is an outcropping of rock just there among the trees, and deep in that ledge has been cut a groove to mark the boundary. Another groove shows the meridian, and the points of the compass are also indicated. As one looks across the lake or farther inland, one may see the swath twenty feet wide each side of the line where the trees have been cut. On the opposite side of the lake it makes a notch in the sky-line. As we look at it the imagination runs on through that three thousand miles of boundary, extending to Vancouver, with never a fortification or a gun through the whole distance. It spells peace as a possibility between nations even as does the figure of Christ on the southern continent. How different a sight from those European boundaries, bristling with grim forts and horrid guns! The children, who love this trip to the boundary, stand on opposite sides of the cut in the rock and call each other Canada and the United States. They face north, south, east and west, and whichever way it is, they see the landscape they love, and the places where the happiest hours of their childhood have been spent.

There are silly things even about this line. Sometimes wicked things, like smuggling and rum-running. Uncomfortable disputes about property and automobile registration, but no fighting with deadly weapons and no real hatred in men's hearts. The vacationists who picnic at this boundary, some of one country, some of the other, hold in their hearts a sacred resolve—"Sooner shall these rocks crumble to dust and this smiling lake become a dreary desert, than Americans and Englishmen break the peace which this boundary symbolizes."

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Ethics : Origin and Development

By Prince Kropotkin. The Dial Press. $4.00.

Prince Kropotkin, biologist and revolutionist, returned to Russia in 1918, after an exile of forty years, to write his masterpiece, a two volume work on ethics. He was forced to settle in a small village at some distance from Moscow, where the absence of library facilities greatly handicapped him. Struggling against physical indisposition, as well as against lack of resources, he contrived to write the greater part of one volume before he died in 1920. The incompleted work was published in Russia in 1922, and has just been translated into English.

Kropotkin, who was one of the leading biologists of his day, was atheistic in his view of the universe, and his greatest interest was the development of a purely naturalistic ethics. In the first volume of his work he presented a history of ethical thought, and it was his intention to set forth his own system in the second volume. The book we have is, therefore, for the most part a critique of the ethical theories of others, and we have been forever denied a statement of his own views. The power of independent thinking which he possessed, however, continually reveals itself in his treatment of the ethics proposed by classical and modern philosophers.

A fundamental classification divides writers on ethics into those who have maintained a supernatural basis for ethics and those who have sought a natural basis. To the former Kropotkin, because of his materialism, pays little attention, but of the latter he makes a detailed analysis. In general there have been three theories as to the basis of morality. The hedonists or eudaemonists, represented by Epicurus and by the modern Utilitarians, have held that man acts in such a way as to gain his happiness. Locke and his associates maintained that morality was something external to man which had to be enforced by the state. Mandeville and Nietzsche taught that man was fundamentally unsocial and spurned morality.

With all these Kropotkin quarrels, and in their stead he aims to erect a system of his own, a system which he constantly suggests in his criticisms. He finds that the basis of moral action must lie within man himself, and he maintains that it is a natural development. To support his claims he examines primitive tribes, and also investigates the conduct of animals. In this way he sees a natural basis for non-selfish action. Readers interested in this point will find it developed at considerable length in Kropotkin's well-known earlier work: "Mutual Aid, a Factor in Evolution."

Beginnings of an ethics that is based on man's nature Kropotkin finds in the classical philosophers. Even more clearly is the idea to be found in Shaftesbury and some other philosophers of modern times. Darwin himself, Kropotkin points out, looked in this direction, and gave the lie to those who found in his theory of evolution only the support of bloody cruelty. "Almost all," says Kropotkin, "who wrote on this subject came to the conclusion that we possess an inherent feeling that leads us to identify ourselves with others." The real difficulty is to determine the origin of that inherent feeling. This Kropotkin believes he has done by showing that mutual aid is practised by all primitive peoples, and that it has been a factor in the survival and growth of many species of animals.

The book raises many questions which can never be answered. Kropotkin continually identifies justice with equity, but he neither supports this identification nor explains what he means by equity. Equally puzzling is the place which he assigns, or rather fails to assign, to reason in his ethics. He is not altogether clear in his attempts to explain why man, who is by nature moral, commits immoral actions. Most of the discussions of writers on ethics are notably fair, although occasionally there is a straining to support an item in his own system.

There are many historical treatments of ethics, but Prince Kropotkin's is particularly valuable because of the extent of his knowledge of philosophy, because of his critical insight, and because he brings to the study of ethics a wide and accurate knowledge of biology. The book's value as a historical treatment, however, is overshadowed by its importance as an exposition, even though an incomplete one, of the views of a great thinker who has indicated what may well be the foundations of the ethics of the future.

* *

The Prophets and Their Times

By J. M. Powis Smith. The University of Chicago Press. $2.25.

To-day the more valuable books on the Bible are coming from the pens of expert scholars who are able to use the results of critical analysis and archeological investigation to provide the background for their writings. We have an analogy in the work of pure scientists, who seek for the truth for its own sake but, incidentally, from their point of view, build a foundation on which the great structures of modern industrial civilization are reared. Even so it is with the higher criticism, which scholars for years diligently pursued because of their zest for truth. Now their researches have borne fruit in a conception of the Bible rich in human values, deeply religious, profoundly appealing to the spirit of modern man.

The old view of the Bible which attributed as much value to the twelfth chapter of Leviticus as to the fifth chapter of Matthew has nowhere had more disastrous results than in the case of the prophets. One can imagine nothing more deadly than an attempt to read Isaiah through from start to finish, and yet in Isaiah the religion of Israel reaches supreme heights. The prophets are a mountain range, with arid plateaus as well as lofty mountains. The reader needs a guidebook, and such Professor Smith has given him.

As is essential in a historical survey, Professor Smith begins with the prophetic movement of the early kingdom, as we come in contact with it during the reign of Saul and David. Although, like most writers on the subject, he calls attention to the peculiar features of this primitive development, he emphasizes the fact that these bands were the logical forerunners of the later development, particularly in their conviction that the course of history was in the hand of God. For this reason he is not constrained to explain the breaks between the earlier prophets and the later. When he comes to the first men whose work we have, Amos and Hosea, he is able to maintain that their ethical monotheism is a natural growth. Indeed, it would seem that he does not attribute importance enough to the century between Elisha and Amos, a century in which great changes must have taken place. He is right, however, in disagreeing with critics who find no continuity whatsoever, and by calling attention to the survival of ecstatic visions in the later prophets he shows that the break between earlier and later is far from complete.

As Professor Smith begins his examination of the prophecies which have been preserved he is careful to give the historical background of each, to explain its meaning, and to state its significance in the development of the religion of Israel. The chapter on Isaiah, for example, gives a careful statement of the international situation to which most of his prophecies are related. We are told of the events of Jeremiah's life, of the influence of his prophecies, and of the outcome of his career. When he comes to Ezekiel, Professor Smith speaks of his importance for the future development of Jewish religion, referring to him as the father of Judaism. After examining the minor prophets of post-exilic times, the book concludes with a chapter on Daniel. Like the chapter on Jonah, this section brings out the real importance of the writing while it throws much light on the less credible features. In closing Professor Smith pays tribute to the spirit of the prophets.

(*Continued on page* 29)

Our Young People and Others

Conducted by Granville Hicks

THE CONVENTION PROGRAM

Ellsworth C. Reamon, president of the Y. P. C. U. and chairman of the program committee for the Detroit convention, has some interesting announcements to make regarding plans for the convention. Perhaps the most significant of these is the announcement that Dr. Glenn Clark, professor of English at Macalester College, St. Paul, will give three addresses at the convention. Dr. Clark is the author of several papers which have recently appeared in the *Atlantic Monthly*, and which have just been collected in book form under the title, "The Soul's Sincere Desire." Dr. Clark will speak to the convention on the subject of prayer and on phases of the message of Jesus. President Reamon writes of him: "Here is a man, unassuming and modest almost to a fault, who has caught the vision of Christ and who knows how to interpret that vision for the youth of to-day. He will make Jesus stand before us a living character, and will make of his message a workable thing."

Other speakers on the program are yet to be announced. Dr. Shutter, as was made known some time ago, will address the convention. Dr. Lowe and "Uncle Walt" Macpherson will also be among the speakers. The occasional sermon will be preached by Rev. George W. Allison, D. D., pastor of the Chicago North Shore Universalist Church. In addition there will be an address on the subject of missions delivered by a man who attended the great missionary conference at Washington. One of the leading ministers of the denomination will speak on the subject, "Is Universalism Decay-Proof?" Miss Ruth Owens, indefatigable Y. P. C. U. worker, will lead two conferences on methods of conducting devotional meetings. Prof. Clarence Skinner of Tufts College will speak on the relationship between Christ's teaching and our present-day social problems.

Throughout the entire convention will run the note of "From Dogma to Deed," the slogan suggested by President Reamon. Emphasis will be placed on doing. Speakers will call attention to the practical meaning of Jesus' teachings in our own lives and in the life of society. The church will be treated from the point of view of deed rather than dogma. If the committee's plans work out, the program will be unified, forceful, constructive. The program, as it now stands, bodes well for the success of the convention and for its importance in the history of the Y. P. C. U.

Detroit's Welcome

The *Onward* for April 10 contains several articles about the forthcoming convention, among them a word of greeting from Dr. Adams, pastor of the Detroit church. Dr. Adams writes: "That you will be made welcome when you come to Detroit next July may be taken for granted. If we had not wanted you to come, if we had not been more than glad to welcome you, we would not have extended you the invitation and worked with might and main to persuade you to accept it. And when the official announcement of your decision reached us, we rejoiced in our good fortune."

Dr. Adams goes on to say that he believes the Union is fortunate as well as Detroit, and he gives several reasons for his belief. In the first place he calls attention to the fact that Detroit is centrally located. Then he describes some of the wonders of the city, its industries, its parks, its public buildings. Finally he tells of the splendid equipment of the church, which makes it ideally suited to entertain the convention. Reading Dr. Adams' article is enough to interest any one in the convention, and reading the article which John Hill, president of the Detroit Union, has written for the same issue of *Onward* confirms one's desire to meet the good people of the Detroit church.

Convention Issues

It is too early to prophesy what questions will beset the Detroit convention, but a few of them have already appeared on the sky-line. First among these is the question of field work for next year. Because of circumstances which, to some extent at least, were outside the control of the executive board, very little organized field work has been carried on this year. Despite this fact the Union has grown, encouraging us to believe that field work would bring forth noteworthy fruits. For next year we shall have to decide how field work shall be financed and how it is to be carried on. Both these problems are fraught with difficulty.

In the second place there will be the question of Union finance in general. This problem is intimately linked with the question of our relation to the denomination and to its present campaign for funds. For the most part this is a question for the executive board to solve, but in its broad outlines it is sure to come before the convention.

The whole matter of departments will again be up for reconsideration, particularly that vestigial department devoted to stewardship. Several years ago this work was placed under the devotional superintendent, and it has seemed likely that it would die a peaceful death. Miss Owens' activities, however, have revived it to some extent, and the question of how it is to be treated is sure to be raised. Other departments also will be brought on the mat for full and fair discussion.

So far as can be seen now, most of the problems at Detroit will resemble the three mentioned. If there are to be fireworks at Detroit, and few conventions are without them, the high explosives are not yet in sight. Good, routine sessions, minus excitement, seem to be ahead.

For the Quiet Hour

What a man feels, and how he acts in regard to the whole world around him—how he is disposed towards the world and how, in his belief, the world is disposed toward him—this *disposition* towards the world is the fundamental fact about man. It is partly innate, and partly the result of training and experience. And it is his religion. And this each man must form and reform for himself.

Sir Francis Younghusband.

A democrat is one who really believes that God may have something to say to him through the different things he is saying to his neighbor.

William Adams Brown.

To know and appreciate the things which are freely given to us of God a man must have the Spirit of God. For God's gifts are spiritual; they attach to character, to what is eternally ours. They can not be received by those who refuse the severity of God's training. The path to these eternal, all-satisfying joys may be hard; Christ's path was not easy, and they who follow him must in one form or other have their faith in the unseen tested. They must really, and not only in word, pass from dependence on this present world to dependence on God; they must somehow come to believe that underneath and in all we here see and experience lies God's unalterable, unmingled love, that ultimately it is this they have to do with, this that explains all.

Marcus Dods.

A man's real life is lived at the center of his motives, ends, and aims. God is our closest companion, at once our Compensator, Vindicator, and Judge. Something is due to God in everything that we undertake.

R. J. Campbell.

Principles without programs are merely platitudes.

G. Bernard Shaw.

The way of the Lord is strength to the upright. The further a man walks in the good ways of God, the better he will find them.

John Mason.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

AMERICAN VISITORS

Mrs. Rowe writes: "It has been the good fortune of the missionaries of the Blackmer Home to welcome several foreign visitors the past month.

"Mrs. Stetson's sister, Miss Tower, was the first. Early one morning we were surprised by a call from a Mr. and Mrs. Earel and a friend from Hoopeston, Ill., who were visiting Japan on a Round-the-World tour. They were very much interested in being shown all over the house and asked many questions concerning our work and seemed pleased with our Home.

"A few days later Miss Hazel Woodbury of Auburn, Me., who was on the Y. P. C. U. Board with Mr. Stetson, and her friend Miss Clapp, stopped here a week. They were on the last lap of an independent tour around the world. Miss Woodbury was especially interested in our work, for on their journey through the Orient they had visited several missions, and was anxious to see how our work compared with those, and I believe that she was pleased.

"One day while I was absent showing these ladies about Tokyo two more from Hoopeston called, Mrs. Cromer and Mrs. Trego. They were received and shown through the Home by Miss Kent.

"With calls from Mr. Paul Cate, so lately returned from America, our list of nine American visitors in one month has been unusually long.

"Miss Woodbury very graciously sang for our morning service at the barrack church and in the evening at Dojin House service she gave two solos. We were made very happy last Sunday evening also by the attendance of twelve nurses from the big hospital across the road. This is a result of a call Mr. Kawabata made with my introduction upon my nice Christian doctor I had when I was sick in January and February. The doctor wrote me after Mr. Kawabata's call, 'Many thanks that you have kindly introduced me Rev. Kawabata and have invited our nurses to your evening services. I pray and hope that with guidance of our Lord, the Gospel may enter into them at this good chance, and bless all men who enter in this Hospital.'

"Last evening Miss Kent and I were invited to dinner at the home of Mr. and Mrs. Hiroka, where Miss Osborn lived after leaving Blackmer Home, to meet Mr. and Mrs. Vories, the architect of our Dojin House and Shizuoka church, and his wife, who is the sister of Mrs. Hiroka. It was Mrs. Vories who gave me such valuable advice my summer in Karuizawa and with whom I worked in the 'Emergency School' after the earthquake. You surely know of their work at the Omi Hachiman Mission. 'The Mustard Seed in Japan' is their work and there is a chapter on their work in 'The Leaven in Japan.'

"Oh! I almost forgot our Birthday Party. February is pre-eminently the birthday month and it has been the custom for years to celebrate for Mendelssohn, Handel, Longfellow, Lincoln, Washington, Frances Willard and others, and this year, we added two other celebrities to our list, Mr. Cary and Miss Kent, who are 'twins,' both Valentines. We had the party Feb. 28 in the kindergarten, with its cozy fireplace, and had tableaus, moving pictures, shadographs, a scene from Hiawatha, music by choir and piano solos. The girls had invited school friends and fortunately it came while Miss Woodbury and Miss Clapp were here and they met some former Home girls. It was near the Girls' Doll Festival time, and the tableau represented the Emperor and Empress of the Doll's Festival."

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

ONCE MORE A-WHEEL

According to the theory of my position, I should spend approximately one half of my time in field-work. My little niece, aged seven years, and my little nephew, aged four, were questioned in the street by a friendly stranger, who, for lack of anything better to say, asked, "Where do you children live?" As they were subject to the frequent transfers of their father, an officer in the Marines, the query was something of a poser. "I-I-I don't know where we live," said Elizabeth. "Well, I know," said Ned, "we live in the choo-choo cars." Much of my own life is spent in the choo-choo cars, and it seemed quite natural to me, after a considerable interruption, to start out for visitation and conference.

I spent part of March in New York and vicinity, completing the metropolitan survey undertaken for the General and the New York State Associations. On the whole there is reason for optimism regarding our cause in "the largest city in the world." It is true that in Brooklyn, where I spoke six times, our churches and Sunday schools share with those of other denominations in the problems consequent upon a rapid change in populations. It is to be said, however, that the Church of Our Father and the Church of Good Tidings are meeting the situation with intelligence and devotion, and that at All Souls, under the vigorous leadership of Dr. Grose and more favorably situated, a notable advance is being made.

The Sunday schools at Mount Vernon and the Prescott Memorial and the "Junior Church" at Washington Heights, about which I reported earlier in the year, are making gains, while the school at the Divine Paternity, where a paid worker goes into the highways and byways, has added encouragingly to its membership. The instruction at the Divine Paternity is under the direction of a post-graduate student at Columbia, who is assisted by a corps of teachers from the Young People's Christian Union.

At Middletown we have a school reorganized, well graded, with a far-sighted pastor and a fine group of officers and teachers. Of course it is growing.

The Newark school is one to awaken enthusiasm. Dr. Rose thinks of himself as pastor of the Sunday school as well as of the church, and he has gathered a company of eager and competent workers.

Baltimore is making progress under the leadership of Rev. H. T. Kearns. Both Philadelphia schools are lacking in children, but are growing because of the enlistment of adults. Dr. Gray fits well into his new position at the Church of the Restoration. There I found an exceptionally fine class of young men in charge of Mr. F. Marion Yager.

At Washington I spoke to a large audience at an afternoon Lenten service, ate a church dinner with saints from every part of the Union, and conducted a conference made lively by questions and discussion from many keen-minded friends. Dr. Rice and his associates are doing their best to deserve whatever encouragement the denomination may bestow.

At the suggestion of a wise man I went to the Community Church in New York to learn the details of the educational experiment there undertaken. I found that a corps of volunteer teachers from Columbia University are endeavoring to carry out the theories of Dr. John Dewey, using the project method and other modern ideas. The work is limited for the present, as the rooms are few and small, but these pioneers may have something to teach us all. It is not true, as I had been informed, that they charge tuition to their Sunday school pupils. Their work is not Biblical, nor is it in any narrow sense even religious.

Always when in New York I visit the headquarters of the Near East Relief, and always I receive very fine words of appreciation for the offerings that our schools are making. I reported with much satisfaction the other day that our contributions this year showed a decided increase. "Your schools have done nobly," said Mr. Vickery and Mr. Armitage.

The Wanderer.

Among Our Churches

Maine Letter

The after-Easter season has brought first of all the meeting of the State Laymen's Committee on the Five Year Program. Nearly all the members of this committee gathered in Augusta on Tuesday, April 14, with Judge Hill, and spent most of the day discussing means of helping the various churches in the state to so reorganize their finances as to provide not only the quotas asked for denominational work, but an increase of funds for local purposes. The Committee will make every effort to clear up the misunderstanding which exists in some parishes that the Five Year Program is nothing more than an attempt to secure increased funds for the General Convention's work. That is only one part of the program, and less important than the help that will be given to all parishes that will accept it to meet their own financial needs more adequately. Thirteen parishes in Maine have already agreed to meet the quotas asked, and others will take similar action in the near future. As a considerable number hold services only during the summer, little can be done in them until July. * * **Easter News.**—Word has come to the State Superintendent of Easter accessions in a few of the churches. Bangor leads the state with forty-two new members, an increase of a little over ten per cent. Ten members were received at the Maundy Thursday service at Gardiner. There were six accessions at Augusta. At Guilford three new members were received and one baby christened. Fairfield's membership was increased by eight. At Sangerville an early morning communion service was conducted by Rev. Merrill C. Ward, as for a few years past, and drew an increased attendance in spite of the snow that covered all the northern part of the state. At his service in Guilford, Mr. Ward had the assistance of a five piece orchestra in both church and Sunday school. Attendance at the latter reached 120. The church at Fairfield had a novel observance of the day, serving an Easter breakfast for all the children of the Sunday school at 8.15. Each class had a table to itself. At the morning church service, St. Omer's Commandery attended in a body. In the afternoon the Sunday school gave a series of brief pageants. Bethel reports an Easter offering of $500. Several of the churches held fellowship suppers immediately after Easter, Waterville on Wednesday and Bangor on Thursday evening. The Superintendent conducted the Easter service at Caribou, which is still without a minister. The Sunday school, which held no sessions during the fall and early winter, has an attendance of a hundred almost every Sunday. An Easter program was presented in the evening. The Young People's Council of Portland, representing practically all of the local church schools, arranged an Easter sunrise service on the Eastern Promenade. Dr. James W. Vallentyne of Congress Square Church gave the address, and the choir was in charge of Miss Ruth Owens. In spite of threatening weather, there was an attendance of approximately fifteen hundred. * * **Local Church News.**—The annual parish meeting at Augusta was held on Monday evening, April 6. The Five Year Program allotment was made a part of the parish budget. The Clara Barton Guild reported that while it had made no pledge to the parish budget as a Guild, it was planning to secure an individual pledge from each of its members. At West Paris, the annual meeting was held on March 31. The finance committee which had been appointed at a previous parish meeting made such a satisfactory report that the Five Year Program quota was accepted enthusiastically, and the minister's salary raised $200. Rev. Eleanor B. Forbes has greatly endeared herself to the entire community. Rev. and Mrs. Milo G. Folsom have decided to remain in Gardiner for one more year, and the annual parish meeting on March 26 was made something of a celebration of this decision. The financial canvass for the new year has yielded an increase of individual subscriptions of more than $500. This is another parish that has accepted full responsibility for its quota for the Five Year Program. At Mattawamkeag, further steps have been taken toward the federation of the two churches in the village. Rev. Wenonah Stevens Abbott, of Berlin, N. H., preached here two Sundays in March. The Pittsfield church has adopted plans for the second installment of reconditioning. Last year the exterior of the building was put in first-class condition. This summer the auditorium will be redecorated and a new carpet laid, at a cost of about $2,000. * * **Summer Plans.**—The Superintendent has received numerous requests from ministers for work in some of the summer parishes of the state. As soon as the roads make it possible, he will undertake a pilgrimage to as many of these churches as possible to make arrangements for the summer's activities. Special attention will be given to arrangements for the series of "Visitation Days" which will be held in as many parishes as possible, each church in turn being made the Mecca for Sunday motorists from other churches in the state. Maine is rapidly on its way toward becoming the summer vacation center for at least the eastern half of the country. Many Universalists from other states will be motoring in Maine during July and August. The State Convention and the churches extend a cordial invitation to all to join us on these Visitation Day pilgrimages, spending a delightful hour in worship and another in friendly converse while enjoying a picnic dinner either on the church grounds or at some attractive spot near by. We may need a vacation from our accustomed haunts, and our city churches may be closed, but we don't need a vacation from God and His worship. Come to Maine, and spend an hour of each summer Sunday in church.

Stanley Manning.

Church News and Interests

PERSONAL

Rev. A. J. Torsleff of Rutland, Vt., was one of four ministers of that city who were invited to contribute a column to the *Rutland Herald* under the heading, "The Parson's Paragraphs." The minister in charge of the column, which appears every Saturday, was ill, and the others were asked to help out.

Dr. and Mrs. H. N. Witham of Portland, Me., and their daughter, Mrs. Hamilton, were recent visitors at Headquarters. Dr. and Mrs. Witham have been spending some weeks in Florida, where they visited our churches at St. Petersburg and Tarpon Springs.

In the 150th anniversary celebration at Lexington and Concord on April 20, Rev. Lucius R. Paige of Cambridge carried a copy of the old flag of the Minutemen which was carried by his ancestor, Nathaniel Paige of Acton, at Concord Bridge. The original flag was made in the time of Charles I and carried in King Philip's War, and is now in Bedford Town Hall.

Rev. James Milford Payson, D. D., celebrated the seventy-seventh anniversary of his birth quietly at his home in Canton, N. Y., April 13. Mrs. Payson arranged a surprise, which consisted in the presence of the Catholic priest, the Episcopal rector, the Baptist, Methodist and Universalist ministers, President Sykes of St. Lawrence University, and Professors Brotherston and Miles of the Canton Theological School. Dean Atwood, Professor Morrell and the Presbyterian minister were unable to be present.

OUR HEADQUARTERS STAFF

Rev. Harold Marshall, D. D., attended a national conference of the Fellowship for a Christian Social Order in Columbus, Ohio, held April 16-19, and also preached

in the Church of the Golden Rule in that city.

Alabama

Camp Hill.—Rev. George A. Gay, pastor. On Easter Sunday a union Young People's sunrise service was held on the church lawn. At Sunday school 129 were present, 158 for the church service, and in the evening 100 were present. Three Universalist ministers took part in the morning service, Rev. D. L. Fisher and Rev. Lyman Ward assisting the pastor. At the evening service an illustrated lecture on "The Life of Jesus" was given, with reproductions of the paintings of Hofmann and other celebrated artists. During the past month two union services have been held in the Baptist church.

Connecticut

New Haven.—Rev. T. A. Fischer, D. D., pastor. Easter was a day of exceptional happiness here, for Dr. Fischer made his first appearance at church after an absence of almost a year. Three hundred people filled the church and overflowed into the galleries. The service was in charge of Rev. Hazel I. Kirk, who has been acting pastor in Dr. Fischer's absence, and Dr. Fischer preached the sermon. Special music by the choir and a violinist added much to the enjoyment of the service. Two little ones were christened and ten new members received into the church by Dr. Fischer, with Miss Kirk assisting. The "after-service" was a regular reception to the pastor, who was royally welcomed back to his place again. At the special Sunday school service the children gave "The Kingdom of Love," the service sent out by the G. S. S. A. The Y. P. C. U. held its special service with reception of new members in the morning, instead of in the evening as usual. Miss Martha Fischer led. Miss Kirk will continue a little longer to help Dr. Fischer, until he is ready to resume his entire work.

Illinois

Clinton.—Rev. Almira L. Cheney, pastor. A successful Easter service. Five new members. Announcement made of series of special meetings from April 19 to May 3. Rev. Carl A. Polson, Rev. R. D. Cranmer, Dr. B. G. Carpenter assisting.

Joliet.—Rev. W. H. Macpherson, pastor. The Palm Sunday service was well attended. Mr. Harold T. Nelson of Chicago played two cornet solos. Over a hundred attended the annual Maundy Thursday parish supper and communion service. Seven young people and five adults joined the church. A significant community Protestant Good Friday service was held in the auditorium from twelve to three, under the auspices of the Ministerial Association. Eleven Joliet ministers took part, music being furnished by choirs from the various churches. Special Easter programs were given in both departments of the church school. The church was filled almost to its capacity for the service of worship. Beautiful music was furnished by the choir and Mr. Rink and Mr. Brauer, violinist and violoncellist from the Chicago Symphony Orchestra. Seven were christened. The crowning glory of our Easter season was the dedication of the chimes during the morning service.

Stockton.—Rev. J. L. Everton, pastor. On Saturday, April 11, the people of the church celebrated the golden wedding of Mr. and Mrs. James Tyrrell, members of the church, giving a dinner at noon, partaken of by one hundred and fifty or more relatives and friends. It was also Mr. Tyrrell's seventy-fifth birthday, and a large cake with seventy-five yellow candles was placed in front of him. Mr. and Mrs. Tyrrell were presented with a substantial gift in gold coins, the presentation speech being made by the pastor, Mr. Everton. To add to the joy of the occasion, one grandchild and two great grandchildren of Mr. and Mrs. Tyrrell were christened just before the dinner. On Easter Sunday the Sunday school gave a program of songs and readings, and after the church service twelve members united with the church.

Abingdon.—Prof. W. F. Fadner of Lombard College conducted a series of meetings here during Passion Week. Mr. Fadner spoke on Monday, Tuesday and Thursday evening, while on Wednesday evening Rev. F. A. Millar of Galesburg gave a talk on "Fundamentalism." On Friday evening, Rev. Pliny A. Allen, also of Galesburg, preached a preparatory sermon to the serving of communion. Mr. Fadner delivered the Easter sermon on Immortality Sunday evening. Professor Fadner has been filling the pulpit of the Abingdon church since October.

Iowa

Waterloo.—Rev. W. O. Bodell, pastor. Weather conditions for Easter were ideal. A congregation of about 200 comfortably filled the auditorium. Our vested choir of twenty voices, assisted by visiting artists, rendered a splendid program. The pastor spoke briefly and received eleven members into the church. The sermon was the closing one in a series of five, on the Essential Principles of the Universalist Faith. The Y. P. C. U. had a fine service at the close of the day. This organization is lining up for splendid service in the church.

Mitchellville.—We had a glorious Easter. We welcomed two new members and one child was christened. We expect Rev. Charles Pennoyer here April 30 and Miss Hathaway May 15.

Webster City.—Rev. Minnie Colegrove supplied Easter Sunday. It is hoped that Dr. Jones can be induced to take charge here again.

Maine

Portland, All Souls.—Rev. B. B. Gibbs, pastor. Easter congregations 318 and 450. At the morning service thirteen members were received and communion celebrated. At 7.30 the Sunday school rendered an allegory entitled "Symbols of Unending Life." The Passion Play of Oberammergau, in 1922, was then presented. The sum of $100 was given for quotas. This church is looking forward.

Guilford.—Rev. M. E. Ward, pastor. Easter services were well attended despite a snow storm. Sunday school attendance was 120. A five piece orchestra assists at church and school. The pageant, "The Resurrection," by Rosamund Kimball, was presented to a crowded church. Three members were received, and one child was christened.

Maryland

Baltimore.—Rev. Hal T. Kearns, pastor. Easter Sunday was splendid in every way. Record attendance at Sunday school with a fine program. Large congregations at both morning and evening services. Inspiring messages. Beautiful music. Large special offering. Four new members received into the church. One of the finest Easters in the history of the church.

Massachusetts

Beverly.—Rev. John M. Ratcliff, pastor. The Easter sunrise service of the Y. P. C. U. at "Sunrise Rock" was attended by a large group. The morning church service crowded the auditorium with an overflow in the church school rooms. The church school Easter program was a splendid success. The Easter offering was $500. At the Maundy Thursday service three members were received into the church.

Essex.—Rev. John M. Ratcliff, pastor. Our Fill the Pews Campaign closed on Easter with an attendance of 117. The average attendance during the campaign was sixty-five, compared with an average attendance of thirty-five previous to the special effort. A feature of the Easter service was a splendid program of music under the direction of the organist, Mr. Manning Story, who has served as organist of the church for over fifty years.

Boston, Grove Hall.—Rev. Flint M. Bissell, pastor. Easter was a happy day at Grove Hall The largest congregation for years, an offering of $950, and twenty-five new members admitted contributed to make it so. Our Men's Club course of entertainments has been highly successful, the Quota Club is preparing its annual play, and the young people are planning a progressive supper. A fencing class has been added to the activities of the young folk.

Lawrence.—Rev. C. G. Robbins, pastor. On Easter Sunday 570 people, the entire congregation, remained for the communion service. As there were cups for only about half the number, many could not

partake. A day or two later a man who is a newcomer to the church called on the minister and spoke of the need of more cups. When told that another tray had been ordered he said, "Order two more and send the bill for the three to me."

North Orange.—Rev. C. F. McIntire, pastor. Twenty-six were received into the church at Easter. The membership before this addition was seventeen, and for forty-seven years it has not been above nineteen.

Gloucester.—Rev. John Clarence Lee, D. D., pastor. Easter proved an ideal day, and the attendance of 600 and the offering of over $400 exceeded the records of all recent years. In the evening the church school gave a pageant. During Lent and the Easter time, thirty-two members were added to the church. On Holy Thursday evening the communion service was held, with a sermon by Rev. C. L. Paddock of the Federated Church of Pigeon Cove. Union Lenten meetings with the Unitarians were held. At one of these services, the speaker was Henry Russell Murphy, from our church at Lawrence, who has recently returned from Syria and Turkey, where he worked in the Near East Relief for four years. A liberal offering for the Near East was given. Our Y. P. C. U. gave the afternoon Palm Sunday service in the Huntress Home for the Aged. A new class for young people in our church school has taken the name of the Levi M. Powers class, and has a membership of twenty-five. The Ladies' Society has concluded an Easter sale of large proceeds, and the Chapin Guild Players have given one of their most artistic plays for three evenings to large audiences. An Easter sermonette by Dr. Lee was featured in the *Gloucester Times*.

Michigan

Liberty.—This church is working with a will to secure funds to settle a permanent pastor. They maintain a flourishing Sunday school and the vicinity offers a splendid opportunity for work with young people. Mr. Alvar H. Gates, one of the oldest members of the church, has recently passed into the heavenly life.

Horton.—Here we have a plucky and active band. For pastoral care they are dependent upon Rev. William Couden of Concord, who preaches for them every other Sunday evening. A bell of beautiful tone has recently been installed in the church tower. This is a gift made by Mrs. E. Greenway of Detroit and Mrs. Chas. Halstead of Lansing, in memory of their parents, Alfred and Asenath Snyder. A very active Sunday school is carried on. Early this year a valuable member was received by letter from another church. This church mourns the loss of one of its most devoted workers in the death of Mrs. Flora H. Ashley, though nominally she was a member of the church at Concord.

Concord.—Rev. William Couden, pastor. One little one was christened at the Easter services. The Sunday school has recently added a fine piano to its equipment. Two of the young ladies of the church, Elizabeth Hotchkin and Sybil Ray, gave an organ, piano, and vocal concert assisted by a male quartette from Jackson, which was the means of adding a goodly sum to our Sunday school funds. During Lent the pastor had Thursday evening meetings assisted by outside help. There were two Baptists, two Congregationalists, and two Episcopalians who spoke in the series and all the services were well attended. A wide-awake class for Bible study has met each week since last fall with the pastor as teacher. This has met on Tuesday evenings and a number from other churches have attended. The pastor occupied two Episcopal pulpits for Lenten services and addressed congregations in Congregational and Methodist churches, besides speaking in several cities near by for Literary, Civic, and Noon Day Luncheon Clubs. The Concord church recently lost by death one of its members, Paul K. Perine. Just before Easter the pastor was called to Harrison, Ohio, his native place, to officiate at the funeral of his aunt, Mrs. Martha A. Stokes Marvin. Concord church property has been deeded to our State Convention, and the Horton church will do the same.

Minnesota

Owatonna.—Rev. M. O. Colegrove held services here Good Friday night in the home of Mr. and Mrs. Chas. Pound. She welcomed three more members into our church.

New Hampshire

Marlboro.—Rev. O. R. Washburn, pastor. At a meeting of the church on April 11 a resolution was adopted expressing the gratitude of the church to Dr. John Smith Lowe, "for his powerful, eloquent and effective plea for citizenship in the Kingdom of God" at the closing session of the union Lenten meetings in the town.

New Jersey

Newark.—Rev. Henry R. Rose, D. D., pastor. Easter was, speaking moderately, a phenomenal day with this church. Eight hundred people crowded its seats and overflowed into the choir gallery and pulpit stairs. A hundred stood for two hours! Hundreds were turned away. For our next year's quota toward our assessment of $11,000 for the Million Dollar Fund, $2,200 was received. Another $1,000 was given as a special Easter offering. Twenty new members were received. During Holy Week Dr. Rose held services every noon from 12.15 to 12.45, speaking each day on "The Precious Five." 1. How to be Strong. 2. How to Be Brave. 3. How to Be Happy. 4. How to Be Kind. 5. How to Be Good. The noon day attendance totaled nearly one thousand people, which proves that even a down town church can attract the strangers if the service be made helpful. The winter has been a prosperous season in every department. The Sunday evening illustrated lectures on the best dramas and motion pictures of to-day have filled the church as they have been doing these twenty and more years. The five Sunday morning sermons on "Now You Can Believe," stressing the distinctive message of the Universalist faith, brought hundreds of strangers. Our movable sign-board in front of the church carries a new sermonette two and three times a week. It is estimated that sixty people pass the church a minute and a large proportion of them read the message, thus making the church preach every day of its existence. Dr. Rose's health has been good, but he has been conserving it by declining outside lectures except in very special instances. Dr. and Mrs. Rose will spend their vacation at their summer home on Casco Bay, in Maine.

New York

Perry.—Rev. William J Metz, pastor. A large congregation, offering that almost reached last year's highwater mark, fine music and beautiful flowers, helped to make Easter memorable. During Holy Week special services were held. Palm Sunday evening, "An Evening with the Parables," pageantry and music; Monday evening a sermon by a former pastor—Rev. Clara E. Morgan; Tuesday evening, a stereopticon lecture, Van Dyke's "The Other Wise Man;" Wednesday and Thursday evenings sermons by Dr. G. D. Walker; reception of members and communion on Thursday evening; and on Friday evening an address by Rev. Charles Pennoyer. Five members were received and three were baptized.

Cicero.—Rev. Julia Tobey, pastor. The series of sermons during Lent by the pastor were helpful and inspiring. The first three days of Holy Week Professor Miles of St. Lawrence University spoke to us. On Easter morning we united with the church at Central Square and held a song service. In the evening the Central Square people came and held the same service at the Cicero church. Eight new members were added to our church at Cicero, and there were seven baptisms. The Friday and Saturday nights preceding Palm Sunday a play, "The Bride and Groom," given by members of the church brought $146 to our treasury.

Middletown.—Rev. George H. Welch, pastor. There was a record attendance on Easter Sunday, both in church and Sunday school. The pastor received six members, and baptized two children. The special Easter offering amounted to $520, with more to come. We held our annual parish meeting and supper on Wednesday evening, April 8. Reports from all organizations showed the parish in good condition with some gains over the previous year. The Senior Y. P. C. U. has an

average attendance at devotional services nearly double that at the beginning of the church year. The younger men of the parish have become interested. The Ladies' Society earned over $1,400 during the year, expending it chiefly for maintenance of the choir and organist, which they assumed a few years ago. The Sunday school has shown a gain in membership with a balance in the treasury of $220. The Junior Y. P. C. U., under the leadership of Edwin Goldsmith, steadily gains in membership. The Sunday school may also be regarded as an "evergreen" school. Mr. Goldsmith also assumes the care of this during the summer months, when all other departments are on a vacation.

Southold.—Rev. Abram Conklin, pastor. We had one of the most successful Easter services ever held in this church—church filled, fine music under the direction of Mr. Russell Davison, five new church members, and an Easter offering of $200.

North Carolina

Kinston.—Rev. George Wood, pastor. One child was baptized and eight members received at the morning hour. On Easter Sunday night the school rendered a program which was well received. Services were held each night during Holy Week.

Clinton.—Rev. L. P. Jones, pastor. At the April session of the Association two representatives of the State College spoke for us. Officers elected for the year: President, Earl Matthews, Clinton; vice-president, James Chestnut, Hopewell church; secretary, Miss Norma Ward, Red Hill church; treasurer, Miss Sallie Wilkins, Magnolia church; corresponding secretary, L. P. Jones. One new member was received into the Clinton church.

Ohio

Akron —Rev. G. C. Baner, pastor. The Easter congregation was the largest in the ten years of the present pastorate. On Holy Thursday night twenty-two united with the church.

Columbus.—Fifty extra chairs were needed to accommodate the large audience that gathered for our Easter service. The day began with a sunrise service, then breakfast served in the church, a fine program by the Sunday school followed, and then the Easter worship. Twenty-five men and women united with the church and there were five christenings. No special campaign was put on or concerted effort made toward this gratifying end. It was just a natural onward movement. A "Happiness" supper and reception will be held for the new members. This church is to entertain the State Convention this year.

Woodstock.—While we have had but four services this spring, our Easter service was attended by a congregation that overflowed the main room. Six united with the church. There were also five christenings. The baccalaureate services were held in our church. The Sunda school is very active and we hope soon t organize our young people.

Ontario

Blenheim.—Two services were held on Easter Sunday. In the morning three children were christened and nine new members received into the church. The morning service was concluded with the communion. The strictly Easter service was held at night. A choir of young people sang. Our Sunday school is gradually growing. The attendance was very encouraging on Easter Sunday.

Olinda.—On Easter morning the young people of the church led in a sunrise meeting at the park in Kingsville on the lake. They were joined by a number of young people from the churches of Leamington. Rev. C. H. Pennoyer, who was with the Olinda church on that day, spoke at the meeting. Easter Sunday night Mr. Pennoyer spoke to a large audience in the church, on the work of the denominational department of which he is the head.

Rhode Island

Harrisville.—Rev. A. M. Soule, pastor. On Easter Sunday twenty were received into the church. In the three years of the present pastorate forty have been added to the membership, the first additions in ten years. There were also two children christened. The attendance at the Easter services was the largest in the recent history of the church. The music was under the direction of the organist, Mr. Earle B. Robinson. The pastor's subject was "Victory and Immortality."

Vermont

Washington.—Rev. C. A. Simmons, pastor. Our Easter exercises were simple, but impressive. A violin solo by Mr. I. E. King, with organ accompaniment by Miss Olive Calef, was much enjoyed, as was a vocal solo by Miss Doris Bennett, with violin and organ accompaniment. The pastor's Easter sermon was received with much favor. The congregation was large and included a good proportion of men.

Derby Line.—Rev. E. L. Conklin, pastor. April 2 the babies of the Cradle Roll and their mothers were entertained at the vestry. Thirteen babies were present. During Holy Week union services of the Methodist, Congregational, and Universalist churches were held with good attendance and interest. On Thursday evening the Universalist minister conducted the communion service in the Methodist church, the Congregational and Methodist ministers acting as deacons. Friday evening a candle-light service was held in the Universalist church for the instruction of those wishing to unite with the church at Easter. On Easter morning the Clara Barton Guild in a brief and appropriate service unveiled a fine new hymn board. Thirteen were added to the membership of the church, and one child was christened.

Wisconsin

Racine.—Rev. L. R. Robinson, pastor. At the Easter service seventeen united with the church. There were 300 at the morning service. Nearly as many at 4 p. m. attended the Sunday school cantata given by the children. Our congregations are growing. A Men's Club has been organized, with a membership of over sixty. They expect to become a part of the Universalist Comrades. The pastor was invited to become a member of the Racine Pastors' Association, and has given a paper before the organization. The editor of the leading paper of Racine is a member of our Men's Club.

* *

BOOK REVIEWS

(*Continued from page* 23)

Naturally with regard to critical problems there is a divergence of opinion which Smith can not take the time to explain. He is careful, however, to give in his foot-notes the names of standard critical commentaries. He skilfully introduces at the proper point fragments which have become incorporated in an earlier book, as, for example, the second part of Isaiah, associating these fragments with known prophecies of the period which they resemble. He utilizes all the knowledge which recent investigations have given us, and he makes the historical narrative most vivid. His translation of the passage he inserts is lively and interesting, though it compares unfavorably with the solemn grandeur of the King James version. All in all Professor Smith has written a penetrating and valuable book, one which ministers will find useful and both laymen and ministers interesting.

* *

AN EASTER WEEK EXCURSION

On Wednesday, April 15, Rev. Clarence J. Harris left New York by steamship in charge of a group of Junior Naval Reservists for a "historical" tour of Boston and vicinity. Thursday the party arrived at Plymouth and reached Boston by motor later in the day. On Friday they followed the trail of Paul Revere, were received by Mayor Curley of Boston at City Hall, who gave each of them a copy of the history of Boston, and by Rear Admiral de Stoegier at the Navy Yard. Saturday a trip was made to Salem and Marblehead, following which the party motored to Providence, R. I., and boarded the ship for home.

* *

TABLET TO JOHN MURRAY

Under the head of Alton in the local news in the *Hampshire Herald and Alton Gazette—North and East Hants Observer* (England) of March 15 appears the following item:

John Murray.—It is of interest to note

that the white marble tablet to John Murray is now placed in the Parish Church, on the wall near the main entrance. The inscription is as follows: "In memory of John Murray, born Alton, England, Dec. 10th, 1741; died Boston, Mass., Sept. 3rd, 1815; Evangelist in the Western World, who worked for the glory of God and the good of his fellowmen. He was baptised by the Vicar of this parish, and presented in this church when two years of age. This tablet was erected by the Universalist General Convention, 1925.

* *

BOSTON UNIVERSALIST CLUB

Over one hundred members of the Universalist Club, including guests, met at the Hotel Bellevue on Monday evening, April 13, the occasion being the annual "Ladies' Night." A delightful entertainment was furnished by Edwin M. Whitney, one of America's foremost high-grade humorists, and an orchestra from Boston University.

The greetings of the club were sent to Dr. Lee S. McCollester, now in France. The new Attorney General, John G. Sargent, was voted an honorary member of the club.

It was also the annual meeting of the club, and the following officers were elected: President, Fletcher P. Osgood, Grove Hall; vice-president, Vernon E. Blaghrough, Wollaston; secretary, James D. Tillinghast, Cambridge; treasurer, Roscoe Pierce, Chelsea; directors, Samuel T. Cushing, Arlington, Ernest E. Jones, West Somerville, Rev. Clarence J. Cowing, Malden.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	534
Bangor, Maine	42
South Buxton, Maine	3
Gardiner, Maine	10
Portland, Maine, All Souls	13
Augusta, Maine	9
Westbrook, Maine	9
Guilford, Maine	3
Clinton, N. C.	1
Perry, N. Y.	5
Dexter, N. Y.	1
Southold, N. Y.	5
Watertown, N. Y.	14
Cicero, N. Y.	8
Middletown, N. Y.	6
Derby Line, Vt.	13
Denver, Col.	10
Portsmouth, N. H.	10
Baltimore, Md.	4
Stamford, Conn.	7
Owatonna, Minn.	3
Waterloo, Iowa	11
Mitchellville, Iowa	2
Newark, N. J.	20
Kent, Ohio	2
Eaton, Ohio	2
Attica, Ohio	4
Columbus, Ohio	25
Little Hocking, Ohio	4
Woodstock, Ohio	6
Akron, Ohio	22
Stockton, Ill.	12
Joliet, Ill.	12
Clinton, Ill.	5
Towanda, Pa.	8
Detroit, Mich.	63
Blenheim, Ont.	9
Racine, Wis.	17
North Attleboro, Mass.	22
Cambridge, Mass., First	38
Haverhill, Mass.	6
North Orange, Mass.	26
Lawrence, Mass.	34
Beverly, Mass.	3
Lowell, Mass., First	4
Waltham, Mass.	11
Gloucester, Mass.	32
Total	1,122

* *

CHRISTENINGS

Previously reported, 16. Guilford, Maine, 1. Stockton, Ill., 3. Derby Line, Vt., 1. Cicero, N. Y., 3. Perry, N. Y., 3. Joliet, Ill., 7. Towanda, Pa., 4. Waltham, Mass., 1. Middletown, N. Y., 2. Columbus, Ohio, 5. Woodstock, Ohio, 5. Mitchellville, Iowa, 1. Attica, Ohio, 2. Detroit, Mich., 6. Belpre, Ohio, 7. Blenheim, Ont., 3. Watertown, N. Y., 1. Total, 70.

Notices

DOOLITTLE HOME

The Doolittle Universalist Home for Aged Persons, Inc., at Foxborough, Mass., will hold its tenth annual Donation Day at the Home, on June 2, 1925.

Please save the date and watch for further announcements.

Helen W. Rice, Clerk.

* *

NORTH CAROLINA FELLOWSHIP COMMITTEE

Rev. D. A. Ball granted transfer to Massachusetts Fellowship.

L. P. Jones, Secretary.

* *

CONNECTICUT UNIVERSALIST CONVENTION

The next meeting of the Connecticut Universalist Convention will be held in Danbury, on Wednesday and Thursday, May 13 and 14, 1925. The friends of the faith in the state are invited to attend the sessions in large numbers.

Theodore A. Fischer, Secretary,

* *

BOARD OF TRUSTEES

The regular meeting of the Board of Trustees of the Universalist General Convention will be held in New York City, May 11 and 12, 1925.

All persons having business to be presented to this meeting should send it to the undersigned not later than May 8.

Roger F. Etz,
176 Newbury St.,
Boston, Mass.

* *

PUBLIC MEETING

W. U. M. S. of Massachusetts

A Public Meeting of the Women's Universalist Missionary Society of Massachusetts will be held at the Universalist church, Waltham, Mass., Wednesday, April 29.

Morning session at 10.30. Mrs. E. W. Cooke, District Vice-President, presiding. "Providing Christian Literature for Women of the Orient," Miss Alice M. Kyle. "A Message from the Doolittle Home," Mrs. Lillian Duquet, matron. "Training World Christians," Miss Mary Slaughter.

Recess. Lunch served by the Waltham Circle, 50 cents per plate.

Afternoon session at 1.45. Miss Grace F. White, State President, presiding. Devotional service, Rev. H. H. Hoyt. Solo, Mrs. Florence Bent. Roll Call and Offering. "The Five Year Program—Our Relation to It," Rev. John Smith Lowe, D. D. Solo. Mrs. Florence Bent. "Dreams—Their Hidden Power," Mrs. Harold W. Haynes, Lowell.

Waltham trolley cars leave Watertown Square every fifteen minutes, and pass the church.

* *

AN INVITATION

All superintendents of Universalist Sunday schools in Maine are invited to be the guests of the Gardiner Church School, for a fellowship supper and round table discussion, on Saturday, May 9, and to remain over Sunday to hear an address by some authority on Religious Education—speaker to be selected by the State Sunday School Convention—and to see the Gardiner Church School conduct the Junior Church Service.

Every Superintendent who can come will please write Rev. Milo G. Folsom, the pastor, in order that entertainment can be arranged for the night.

N. H. Trafton, Superintendent.

* *

MINISTERS' DAY AT SYRACUSE

In connection with the General Convention at Syracuse Ministers' Day will be observed Tuesday, Oct. 20.

The program for this day is to be arranged by the following committee: Rev. F. W. Perkins, D. D., Lynn, Mass., chairman; Rev. L. W. Coons, D. D., Boston, Mass.; Rev. Hal T. Kearns, Baltimore, Md.; Rev. W. H. Macpherson, Joliet, Ill.; Rev. W. W. Rose, Rochester, N. Y.

Any one desiring to present suggestions to this committee should send them to the chairman, Dr. Perkins, 15 Wolcott Road, Lynn, Mass.

* *

WANTED

The editor of the *Leader* wishes to purchase a copy of "Phases of Religion," by W. S. Crowe. Please advise and state price.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Jan26 The UnitScholor the Ministry Rev Charles Wendte

FIVE YEAR PROGRAM ESSAY CONTEST

For Sunday School Pupils

Age limit of participants—14 to 18 years inclusive.

Participants must be regular attendants of a Universalist Sunday School.

Those wishing to enter contest must send notice of their desire to enroll to

The National Laymen's Committee,
176 *Newbury St.,*
Boston, Massachusetts.

Not Later than June 1

Essays must be returned not later than August 1!!

In response to notice of enrollment each contestant will be sent

Literature explaining the Program.

A supply of stationery on which the essay *must* be written.

A certificate to be filled in by the Superintendent of the Sunday School of which the contestant is a member.

A return envelope for mailing the essay and certificate.

The essays will be limited to a certain number of words which will be announced later.

A general knowledge of the Program must be demonstrated in the essay. We will outline next week the points on which the essays will be judged.

Meanwhile, we suggest that those scholars who are planning to enter the contest commence to accumulate information from any source at their command. Ask your parents; ask your pastor; ask your Sunday School teacher and superintendent.

The number of prizes has been increased. The amounts are as follows:

First prize	$25.00
Second prize	15.00
Third prize	10.00
Five prizes of	2.00 each
Fifteen prizes of	1.00 each

Twenty-five chances for Honorable Mention.

The Five Year Program

National Laymen's Committee

Six churches have been added to the honor roll since our last report, making seventy-seven in all, and bringing the total amount pledged to date up to $53,874 for one year, or a total for the five year period of $269,370.

THE HONOR ROLL

Previously Announced

Baltimore, Md.
Waltham, Mass.
Tarpon Springs, Fla.
Mount Pleasant, Iowa
Central Square, N. Y.
Cicero, N. Y.
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
Everett, Mass.
Grand Rapids, Mich.
Hartford, Conn.
Lynn, Mass.
Fork Ridge, W. Va.
Standing Stone, Penn.
Freeport, Maine
Augusta, Maine
Greenville, Ohio
Andover, Maine
Divine Paternity, New York City
Little Hocking, Ohio

RECENT ADDITIONS

Woodstock, Vermont
Miami, Florida
Methuen, Massachusetts
North Weymouth, Massachusetts
Wellsburg, Pennsylvania
Rumford, Maine

IMPORTANT

For those who are interested in
For those who want information on
For those who have questions about

THE FIVE YEAR PROGRAM

The National Laymen's Committee has issued a Reference and Answer Book containing complete data on the Five Year Program, the General Work, the National Church, Japan, the Pension Plan, the Special Gifts Committee, and the National Laymen's Committee.

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